

# Calvinist Contact

A Reformed Weekly

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## Justice in education becomes a concern in New Brunswick

Robert VanderVennen

FREDERICTON, New Brunswick — With just one public school system government-funded in New Brunswick, the place of religion in the schools has been a dormant issue.

No longer is that the case. When Bill Steele, a Presbyterian pastor in Moncton, looked at some textbooks his son was studying at school, he came to see that school materials were becoming more and more at odds with the Christian faith. He mailed some letters to see if others had the same concerns. A meeting was held and the Coalition for Justice in Public Education was formed.

Blood pressure went up when the group heard that the government was writing a whole new Education Act. That turned out not quite to be true, but the legislature did rush through major changes to the act. The bill caused some concerns because it substantially increased the authority of the Minister of Education and contained no recognition of the rights of parents in the education of their children.

The coalition met with the Education

Minister Shirley Dysart to express their concerns. Now the coalition is active in responding to a new report, "Schools for a New Century," prepared by the province's Commission on Excellence in Education. The ministry is soliciting responses and the coalition is preparing its statement, being written by John Valk, executive director of the coalition and a Christian Reformed campus chaplain at the University of New Brunswick.

"Schools should explore religion, not ignore it," says Valk. He is trying to get university education departments to offer courses in religious studies to education students, people who are prospective school teachers.

### Seeking a pluralistic public school system

"We seek to secure a genuinely pluralistic public school system where not one particular religion dominates," writes Steele. "We also struggle for the rights of parents to have their children educated from the perspective of their own religious beliefs."

Valk says that the educational system should become open to looking at the beliefs implied in the school curriculum. He has been invited to speak in some classrooms of the Faculty of Education and finds students largely unaware of religious issues. Religious neutrality is the general mood, he says.

The coalition is interdenominational and its executive committee includes a Catholic archbishop. It expresses its purpose as "to work for a just Education Act that enables parents and families of the various religious communities to have their children educated, with the aid of equitable public funding, from the perspective of a religious and moral belief system that is compatible with their own."

"There is no such thing as religious neutrality," says Bill Steele, chairperson of the coalition's executive committee. "To argue such is really to succumb to a secularism."

A major concern also is the right of parents to get an education for their children that is compatible with their religious beliefs. They see the province as only giving lip service to human rights statements that "parents have a prior right to choose the kind of education that shall be given to their child" (United Nation Declaration of Human Rights).

The coalition is entering a major effort to educate the public and educators to the intrinsic place of religion in education. In this it finds common cause with Christians in other provinces.



Photo: The Colour of Canada

A riverside hamlet, New Brunswick.

## Rabbi says religion *about* Jesus guilty of anti-Semitism

Bert Witvoet

ST. CATHARINES, Ont. — According to Rabbi Donald Heskins, Judaism is the religion *of* Jesus; Christianity is the religion *about* Jesus. Jesus was a rabbi in the pharisaic tradition, he said. "Without taking away from Jesus' originality, the Talmud contains every position taken by him."

Rabbi Heskins spoke on "Christian Anti-Semitism" at the annual Christianity and Culture Lecture at Brock University in St. Catharines in mid-January. He has taught Jewish history at Houghton College and the University of Buffalo and has served congregations in Cleveland, Ohio, Kansas City, Missouri and St. Catharines, Ont.

### Only some Jews

The gospels are not eyewitness accounts, said Heskins, since they were written several years after the events, at a time when Jews and Christians were vying for converts. This, he said, explains the strong condemnation of "the Jews" when in reality only "some Jews" acted as collaborators with the Romans in putting Christ to death.

Heskins pointed out that crucifixion is a Roman form of punishment and that it is a mistake to blame Jews for the crucifixion of Jesus. Only 20 per cent of all Jews at that time lived inside Palestine, and only a few of them knew about Jesus. Yet Christians throughout the centuries have accused the Jews of deicide (an impossibility, he said, since one cannot murder God) and have seen the persecution of Jews as a just punishment from God.

He pointed out that attempts to exonerate Pilate can be seen in the fact that Pilate's wife has been declared a saint in the Greek Orthodox church and



Rabbi Donald Heskins.

Photo: Bert Witvoet

Pilate himself, a saint in the Coptic church.

### Church fathers to blame

Heskins traced the development of anti-Semitism to many of the church fathers. He moved from Origen, who said that the Jews must pay for their rejection of Christ in the hereafter; to Augustine, who said that Jews were like Cain in that they were condemned to wander the earth, and Jesus was like Abel; to Chrysostom, who called Jews dogs and wild animals suitable for slaughter; to Martin Luther, who urged his followers to burn down synagogues and force Jews to do hard labour; to Karl Barth who felt that the suffering of the Jews was a result of their obdurance in refusing to accept the Christian faith.

Heskins made mention of the forced conversion of 90,000 Jews in 1215 and the later death by the Spanish Inquisition (1492) of 1,000 descendants of these converted Jews because they

See RABBI -- p. 2...

## Christian counselling agency celebrates 25 years

Bill Fledderus

TORONTO — A non-profit counselling agency on Yonge and Eglinton streets in Toronto is celebrating 25 years of healing ministry.

Christian Counselling Services (CCS) is an independent, interdenominational agency made up of 10 professional therapists and five consultants. Its therapists counsel people of all faiths as well as people who profess no faith, according to Mary VanderVennen, a therapist who has been with CCS for 17 years.

Various individuals and organizations donate money to subsidize therapy for those who cannot afford it, so that in principle no one is turned away because of financial need. Fees are charged on the basis of a client's income.

### An evening with Henri Nouwen

CCS was begun in 1966 as a prayer group, made up of Christians concerned about their city, specifically its young people and street people. The group soon found prayer leading to action, and slowly developed into the professional agency it is today.

To celebrate the anniversary of those humble beginnings, CCS has invited Father Henri Nouwen to lead two evenings of celebration to be held Feb. 4 and 5 at the University of Toronto. The evenings will include a time of singing and will conclude with a

See NOUWEN -- p. 2...

### Thinkbit:

*A good teacher is one who can understand those not so good at explaining, and explain to those not so good at understanding.*

W.H. Palmer

### In this issue:

Tragedy at Turnagain Arm, Alaska. .... pp. 8-9  
John Bratt concludes his three-part series on "The Winds of change in the Christian Reformed Church. .... p. 10  
Harry Spaling explains the significance of the "Earth Summit" to be held in Brazil later this year. .... p. 11



## News/ Society

### Rabbi analyzes Christianity

...continued from p. 1  
were considered impure in their beliefs. In the first Crusades thousands of Jews were killed on the way to Jerusalem. As late as 1928 Jews were accused of the ritual murder of their babies.

During plagues and epidemics Jews were routinely accused of poisoning wells and of being the agents of Satan to bring about disaster. People were suspicious of Jews because they seemed to suffer less from plagues. "But that was because Jews practised sanitary laws," said Heskins. "If people had only talked to them and asked them they could have benefited from the same practices."

#### Jewish moneylenders

Heskins also addressed the historic link between Jews and money which has led some to embrace a conspiracy theory. Because Jews were banned from agriculture and the trades, and because Christianity forbade the charging of interest on loans, it was natural for the Jews to fill a necessary gap in a diversifying economy and become moneylenders, said Heskins. Most of the cathedrals were

built on borrowed Jewish money.

From the fourth to the 20th centuries only 25 per cent of Jews survived, said Heskins. "Sometimes I find this talk about an Old Testament God of wrath and a New Testament God of love a bit puzzling," he added.

Heskins acknowledged that many evangelical Christians tend to look upon Jews as the chosen people, and seem not to be anti-Jewish in their outlook. "But the Jerry Falwells do so in the expectation of converting us all to Christianity," he said.

#### Take the best of all religions

"What do we do?" asked Heskins. "I came here not to accuse. There must be hope. I believe the very best of Christianity and of Judaism can be utilized."

Heskins warned that both Christians and Jews were ignoring Islam at their peril. Christianity will soon become a minority religion, he said. "We must talk to Muslims."

He expressed the hope that a special college would be established that saw all the major religions of the world taught and discussed in

tolerance so that the best of all religions could be brought to the fore.

In answer to a question whether he knew how many Jews were still expecting the Messiah he answered that he did not know except that Orthodox Jews are still expecting a Messiah to come in person and that liberal Jews

are thinking more of a Messianic age where all people will act like Messiahs in a perfect world.

Heskins did not think that another Holocaust was probable in the West since people have been educated to understand the horror of the first one, but he was worried about attitudes in Russia. In fact, he was more worried about that than about

neo-Naziism in eastern Germany, he said.

"There is still a lot of superstition in Russia," said Heskins. "Orthodox Christians regularly cross themselves when they meet a Jewish person, as if they have to be protected against some evil force." (See editorial on p. 4 for a commentary on this report.)

### Nouwen helps agency celebrate

...continued from p. 1  
party. (Tickets for the second evening are still available.)

Nouwen is an author and speaker well-known for his realistic and compassionate approach to suffering and healing. His speech, put together in consultation with CCS staff, is entitled "A Time to Mourn, a Time to Dance: a Celebration of the Spirit in Healing."

#### Agency profile

CCS serves individuals, couples, families and other groups. Its clients come from all segments of society (rich and poor, uneducated and highly educated) and represent various races and religions.

Many are survivors of abuse. Others are dealing with personal crises or feel their lives have gone off-track. Some have mental disorders.

In theory fees range from \$35 to \$100 per hour, although a number of clients actually pay less.

"We try to agree on fees which are high enough to require clients to be committed, to take the therapy seriously,



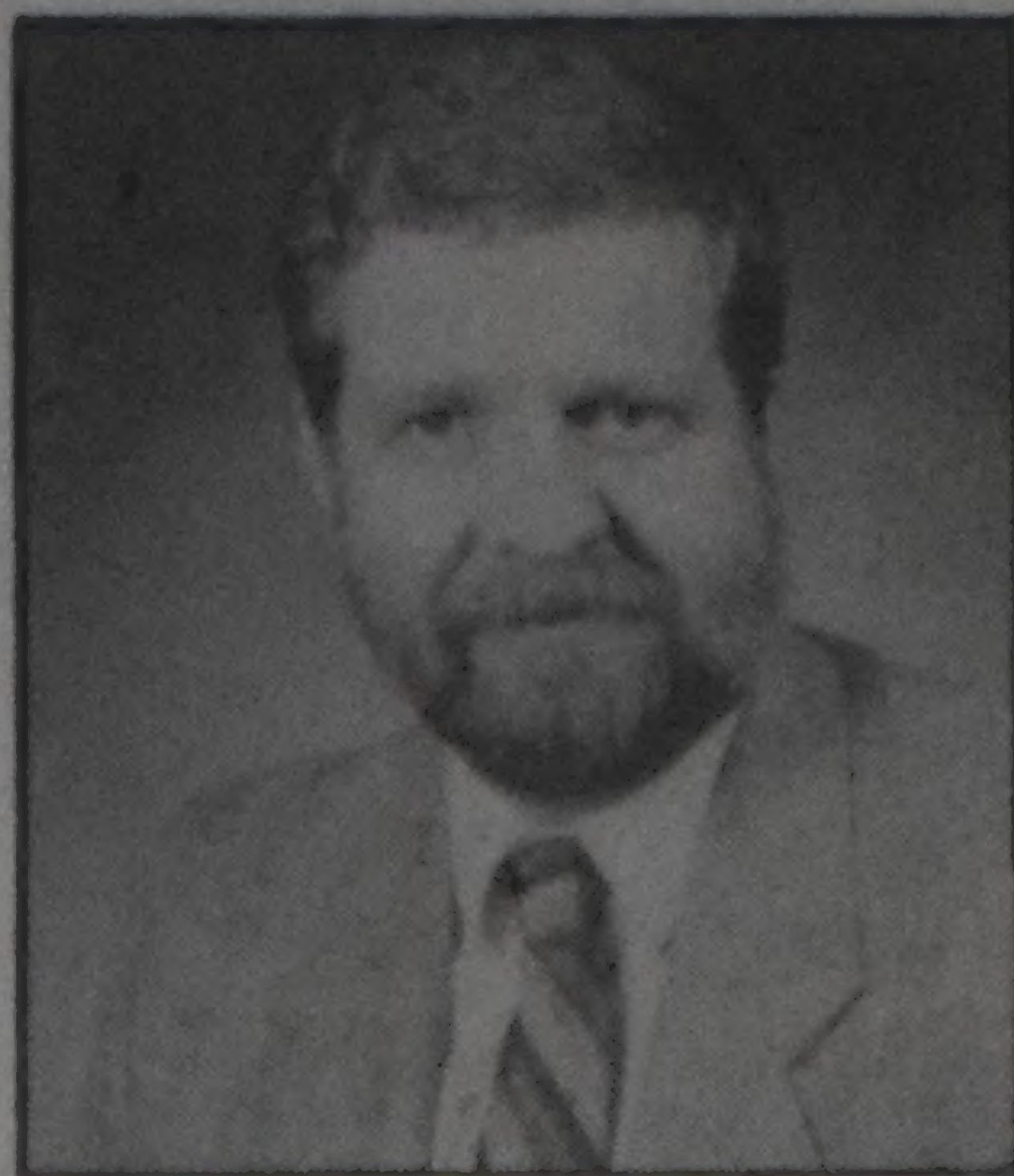
Photo: Bill Fiedler

Mary VanderVennen, a senior therapist at Christian Counselling Services, is also the agency's director of professional services.

but not so high that the cost paralyzes them financially," says VanderVennen.

In its professional staff the agency has a wealth of resources on which to draw: Catholic, Presbyterian, Anglican and Christian Reformed denominations are all represented. It has a full-time doctor, a massage therapist, a psychotherapist and counsellors with other types of specializations and training.

"Right now we're without a Baptist," laughs VanderVennen, "but we usually have one."



Jake Kuiken

### Family Business



### Charity begins at home and should probably stay there!

I know Christmas is over. The local CBC station isn't promoting the foodbank anymore and not many churches were advertising their support for this city's hungry children this past Sunday. Acting charitably towards persons and families in need is no longer part of the news and apparently no longer a matter for the pulpit or pew. Most of the lament is now about the drop in retail sales during the Christmas season.

The practice of charity has a long history. Much of it seems to involve an ambiguous relationship between "the haves" and "the have-nots." Typically it involves the transfer of some of the essentials for survival from "the haves" to those that don't. Ostensibly it's intended to benefit "the have-nots." But just as frequently it draws more attention to the apparent generosity of the giver than the needs of the recipient.

Social work and charity have long been connected, and together they have a noteworthy history. In fact, the initial connection, which began in the late 1800s in London, England, marked the beginnings of social work as a distinct profession. At the time the distinction between the "worthy" and "unworthy" poor was well-accepted. The worthy poor included those with disabilities, the widow and her children and any others who were not expected or able to provide the necessities of life for themselves. On the other hand, the poor who were the able-bodied unemployed, unwed mothers or promiscuous women were considered among the unworthy and not part of those truly in need.

#### Social dislocation

Mostly because of the social dislocation associated with the Industrial Revolution the demand for benefits grew. As a result charity organizations were set up to investigate applicants, co-ordinate relief efforts to various groups, and prevent abuse of the charity system by those who relied on it for subsistence. The task of determining the need for benefits fell to volunteers, frequently women from wealthy families.

With the growing number of applicants for material aid — food, clothing and shelter — some of the same applicants were hired, paid low wages and required to conduct detailed investigations into the circumstances of their fellow poor to establish their eligibility and control the use of charitable services. These

"agents," as they were known, were the early forerunners of today's social worker.

Because of this early history, one of the thorny problems for many social workers has been whether to act as an agent of social control or social change. In other words, does the social worker help his or her client adjust to living in poverty, or does he or she help the client ameliorate the conditions that give rise to poverty? Perhaps an over-simplification, but you see the point.

It's in the context of this dilemma that charity plays an important role. Charity and social control have too often been part of the same process. While the intentions of donors are generally honourable, the consequences frequently perpetuate the very problem they're intended to resolve.

#### What do foodbanks really do?

As a social worker I have not for a long time now supported foodbanks. I don't even contribute any longer to collections to buy food supplies for this city's hungry children. I also have my doubts about organizations, including churches, that raise funds by means of clever, manipulative marketing strategies, especially when they're done without adequate regard for issues related to doing justice.

In addition to the justice issues, all too often undue attention is given to the donor, whose interest is frequently best served by maintaining a relationship of dependency with the recipient — so much so, in fact, that a whole professional fundraising industry's survival is now designed and depends on maintaining the status quo.

It strikes me that Johan Tetzl, the notorious 16th century's indulgence salesman, could easily take a lesson from today's pre-Christmas fund raising "boondoggle." Tetzl's irreverent, "whenever a coin in the coffer rings, a soul from hell to heaven will spring," has been fully secularized and found its contemporary expression in the exploitation of the less fortunate at Christmas time — the poor, the disabled, the single parent and the unemployed, mostly for the financial benefit and social recognition of the donor! The modern day version of indulgences.

*Jake Kuiken lives and works in Calgary where he's a registered social worker and the secretary of the Alberta Association of Social Workers.*

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MADRID VIENNA COPENHAGEN AMSTERDAM



Like a bird feeding its young, the government keeps regurgitating constitutional tidbits for us. Big chunks of it really. We are being constitutionally overdosed. Carol Goar says in the *Toronto Star* that the government hopes that English Canada will be worn out from five years of constitutional squabbling and will give it's assent to most anything just to get it over with. Most people I know have passed that stage already. They are constitutionally comatose. Bored to bonkers! Mongolians did it a lot quicker. They celebrated their new constitution which simply abandoned communism and embraced human rights. Send the bunch of our constitutional combatants to Mongolia for a couple of weeks and let them see how it's done.

★ ★ ★

The first of five constitutional conferences convened in Halifax. The House of Commons' constitutional committee also continued its hearings. Important though the matter is, it has acquired of late the taste of leftover turkey five days after Christmas. It is almost a relief to read about Gwen Jacobs, a young woman who wants to fight for the right to do bare-breasted walkabouts. Now there is something that no provincial premier has advocated yet. Of course we haven't heard from all of them yet, either. Gwen's first try did not meet with a whole lot of approval: she was fined \$75 and told by Judge Bruce Payne of the Ontario Court to cover up. And then there's Mr. and Mrs. Wright from Kingston who successfully launched an international appeal to help them make a \$7110 mortgage payment because they spend all their money feeding more than 600 cats in their two bedroom bungalow. People from all over the world sent money to the Wrights. I think they would have been better off with a truckload of psychiatrists. And let's also hear it for Ross Baker who wants to send a whole, cut and freezer-ready cow to Gorbachev. The Russians, however, cannot locate the right forms for such a transaction and Mr. Gorbachev will have to wait. The new Russia still has the old bureaucracy.

★ ★ ★

Once upon a time, up till 1917 to be precise, there was no income tax in Canada. The government in that good old time lived mostly on what it collected on import duties and excise taxes. The current federal government spends more in a day than the government of 1917 spent in a year. On Jan. 18, it was exactly 75 years ago that the government introduced income tax as a "temporary" measure.

★ ★ ★

The cost of prescription

drugs will hit your ceiling fan pretty soon. The government endorsed the proposal to give drug companies a 20-year monopoly on new drugs. Health Minister Benoit Bouchard promised though that he will keep the lid on price hikes. Unfortunately, the country cannot figure on the mighty grey power bloc to protest. They get their drugs free of charge. Reform Party Leader Preston Manning would like to take a second look at that. He wants to establish commissions to study cutting spending on social programs. Mr. Manning was in Hamilton, Toronto, Ottawa and Montreal to recruit new members and to encourage the faithful. The Reform Party executive in Kingston is embroiled in a fight that would tempt the World Wrestling Federation to televise it.

★ ★ ★

During the decade of the '50s the government was responsible for the migration of Inuit families to Ellesmere Island and other such barren places. Now a federal report says that the Inuit are owed an apology. But the Inuit, wise now to the ways of the world beyond whale blubber, want cash — \$10 million of it. Reminds me of the fellow who said, "I don't like money that much but it quiets my nerves."

★ ★ ★

I unearth these amazing tidbits of information: did you know that 51 Canadian magazines ceased publication in 1991? Read your *Calvinist Contact* with gratitude.

★ ★ ★

Is there light at the end of the recession tunnel, or are we facing an oncoming train? A fact is that both the Toronto Stock Exchange and the New York Exchange have seen a great influx in trading. Perhaps those people know something we don't know.

★ ★ ★

There is a jail in some Texas town where the sheriff cannot keep track of the prisoners who have escaped. By lying on the top bunks on their backs, prisoners pressed their feet against the ceiling, punched a hole in the roof and vanished into the sunset. County Judge Eustolio Gonzales, former mayor of the town of Raymondville which has a population of 9,400, said that he actually saw guys smile when sentenced to jail. Keeps the cost down, I guess.

★ ★ ★

Army officers of the late Soviet Union are not a happy lot. Threatened with dissolution of the central command they staged one ring-dinger of a protest rally in Moscow. Boris himself had to attend, and promised the star-studded company that he would look after them. There were also food riots in Moscow.

★ ★ ★

There is a political crisis in Israel, which is like saying that there is chicken pox in the kindergarten. There are always political crises in Israel. The right-wing parties are unhappy with the peace talks. Some people with suspicious minds and cynical inclinations suggest that Shamir himself has fabricated the crisis in order to stall the negotiations.

★ ★ ★

We have heard again from Mr. Simon Reisman, Canada's chief negotiator in the U.S.-Canada free trade deal. Mr. Reisman, who is not known to speak in excessively diplomatic terms, called the Americans by a name that would indicate unknown parentage. There is indeed trouble in trade relations across the undefended border. It is expected that the U.S. will put import duties on Canadian soft wood, which they say is subsidized by low cutting fees on crown land. Mr. Reisman hinted at the possibility of terminating the deal, which would be somewhat akin to telling the Fraser River to stop flowing.

★ ★ ★

Here and there good news pops up like a dandelion through the sidewalk: there is peace in El Salvador; and the cease-fire in what was Yugoslavia seems to be holding. The Netherlands has created a super Ministry of Ecology which will have more power even than that country's treasury department; a bunch of young people are headed to France to compete in the Winter Olympics; and Mother Theresa went home from the hospital.

★ ★ ★

President Bush has hit the panic button. He was getting dumped on for not paying enough attention to the U.S. economy, which seems headed for the septic tank. Off

## Pressreview

Carl D. Tuyl



he went to the state of New Hampshire which in the complicated American election has some early "primary" voting. No "read-my-lips," but he sure gave the old Democrats a few verbal jabs.

★ ★ ★

I read classified ads like other people eat peanuts. I can't stop after one; I have to keep going. This week's harvest comes from *Harper's Magazine*. The first one shows you that the old communist fervor has not died down yet all over the world. The ad says: "The People Marxist, bi-weekly since 1891. Four month \$1.00, one year \$4.00. The People, Box 50218, Palo Alto

California 94303." Now there is a bargain for ya! I have even better offers. This one also from *Harper's*: "Dreams interpreted. Half-page \$10.00, full-page \$20.00. Dreams-H P.O. Box 7174, Menlo Park, California 94026-7174."

My trouble is that I dream 10-page dreams. In colour too, I might add. My wife does the interpretation free of charge. I dreamt the other day that I was rich. She said it means that I'm a capitalist at heart.

*Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Churches.*

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# Editorial

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## Did Jesus intend Christianity to be a form of Judaism?

In this week's issue I reported on a speech by Rabbi Donald Heskins on anti-Semitism among Christians (see front page). As the rabbi pointed out to us, the term "anti-Semitism" is not accurate when it stands for hatred of Jews. There are several Semitic groups in the world and Jews are only one of them. So it's more correct to speak of anti-Judaism or of being anti-Jewish.

It's undeniable that Christianity has been terribly hard on Jews throughout the centuries. Even today there are German theologians trying to prove that Jesus was not a Jew but an Aryan. That's a little hard to understand for someone like me who grew up in a Reformed community strongly prejudiced in favour of Jews. We may have nurtured the stereotype of Jews as being less than trustworthy in business; nevertheless, we thought of them as God's chosen people. Our equally wrong anti-Semitism consisted more of being against Arabs and Palestinians.

### Would a nice Christian do that?

While I was listening to Rabbi Heskins, it occurred to me that he has the same problem thinking about Christians that we often have thinking about Muslims and Jews: he lumps them all together — Catholic, Orthodox, Coptic, Protestant, even nominal Christians. So I could understand the response of what appeared to be a sincere Reformed person who practises the command love your neighbour as yourself and the Jew above all: "But these people you are talking about could not have been real Christians." His little outburst was met by a blank stare on the part of the rabbi. Real Christians? Christians are Christians, or more precise (less precise?) — Christians are people who are not Jews or Hindus or Muslims.

Of course, to say that "real Christians" could not have done these terrible things to Jews is a bit naive. Real Christians are real sinners, too. So we had better swallow our pride and listen to what this man has to say to us.

### Who killed Jesus?

A lot of what Heskins said made sense. Of course the crucifixion is a Roman form of punishment and Pilate is the one who ordered it. He "suffered under Pontius Pilate," says the Apostle's Creed. It does not say, "He suffered under the Jews." Heskins is probably right in saying that Caiaphas and his hangers-on were members of a small collection of Roman collaborators and that the majority of Jews had nothing to do with the crucifixion. Yet, who of us does not think that the outcry of the people standing in front of Pilate: "Let his blood be on us and on our children" was prophetic?

To accuse Jews of "deicide" is wrong not only because humans cannot kill God but because the Jews did not kill Jesus. Technically, it was Pilate, a few religious fanatics, a mob of people looking for excitement and a few Roman soldiers acting under the ideal that *gebot ist gebot* who executed Jesus. If the Jews killed Jesus then so did we. In the court of spiritual justice it was all of us who condemned him to death.

### The old contains the new?

Heskins is also right in saying that every position taken by Jesus can be found in the written and oral tradition of the Jews. Jesus never claimed to depart from the Hebrew Scriptures (known to Christians as the Old Testament). He came to fulfil them. But it's hard to deny that Jesus brought something fresh and new. It's like William Bouwsma says in his Introduction to *John Calvin* (he's quoting Philippe Aries): "A novel theological position can establish itself only if it is 'very close' as well as 'slightly different from the general feeling of its age.'"

Was the rabbi also right in saying that Jesus had no intention of starting a new religion? To a certain extent he is right. Jesus was not a revolutionary who looked for a totally different religion. His Spirit was moving believers into a new dispensation of the old covenant. But his disciples did not have to reject their past and their

Scriptures.

But to say that Jesus was merely a rabbi in the Pharisaic tradition who, in an original way, to be sure, presented teachings that were already present in Judaism is doing injustice to the historical Jesus that the rabbi seems to be looking for. Even if one were to focus only on Jesus as teacher, and he is more, one would have to say that his teaching showed a fulfilment character that focused entirely on what he was about to do — die and rise again.

The rabbi's version of the historical Jesus is based on his rejection of Jesus as Messiah. Yet, there is no mistaking that Jesus saw himself as the Messiah. When the Samaritan woman at the well told him, "I know that Messiah is coming. When he comes, he will explain everything to us," Jesus responded with an unequivocal "I who speak to you am he." No rabbi in the Pharisaic tradition ever made such a claim. Either Jesus was mad or he was the Son of God.

### No term of endearment

And what about the charge that the Gospel of John is anti-Semitic when instead of focusing on the chief priests and elders it says *the Jews* led Jesus from Caiaphas to the palace of the Roman governor and *the Jews* shouted, "If you let this man go, you are no friend of Caesar"? This gospel was written much later than the other gospels, says the rabbi, at a time when the Christians had become alienated from the Jews and the two communities were vying for adherents. He's probably right. And it may well be that this alienation is reflected in the term "the Jews." But that does not make the Gospel according to John anti-Semitic. It only adopted the idiom of the day.

This usage of the term "the Jews" reminds me of how during the Second World War we used to call all German soldiers "Nazis" even though technically many of them were not. Most of them were young guys drafted into the German army and placed under the command of a Nazi government. We did not hate all those soldiers, though we feared them. We just did not make subtle distinctions about them. All those who wore the German uniform were Nazis.

### The logic was not consistent

The rabbi took issue with the accuracy of the account in the Gospels about the trial and death of Jesus. According to Jewish law no trial was allowed to be held at night and no Jewish court would meet on the eve of the Passover. For a sentence to be carried out the very next day was also illegal. Hence, the rabbi doubts the accuracy of the Gospel accounts. But perhaps he should have doubted the integrity of Caiaphas and his elders. Maybe, just maybe, these men driven by hate were so intent on getting rid of Jesus before the Passover that they were willing to break a few rules.

The rabbi took the opposite position to cast doubt on another passage of the Gospels. Why would the Pharisees accuse Jesus of healing on the sabbath when they themselves had supported the Maccabean overthrow of the Syrian-Greeks which had taken place on a sabbath? asked the rabbi. In other words, it's unlikely that these Pharisees were that legalistic about the sabbath. My answer to that is: could it be that the same lack of integrity which led them to break the rules when it suited them at Jesus' trial also led them to accuse Jesus of things they themselves would do?

### Dislocated branches

As I listened to the rabbi, I caught a brief glimpse of what it meant that most of us in the audience were wild branches and that he was a natural branch who should have stayed on the cultivated olive tree. He knows so much about the religion that Jesus grew up in. He should be a Christian. And he could be one without violating the principles of Judaism.

But Christ crucified remains a stumbling block also to this Jew and, judging by the low student attendance at the Christianity and Culture Lecture at Brock, foolishness to the Gentiles as well.

BW



Letters

It's difficult to understand the Spirit's guidance

I've been following your editorials and some of the letters on the vexing issue of ordaining women. Earlier articles, and now your latest editorial, emphasize that synod's decision was bathed in prayer and that the Holy Spirit reveals his will to individuals. Does this imply that those who disagree with synod are not having their prayers heard, or that they have received a lesser revelation of the Holy Spirit's will? You also suggest that the division in the church is caused by pride. Really? Whose?

Perhaps we should trust that the Holy Spirit works through the deliberative process and the democratic method because every meeting of every council, classis and synod prays for such guidance. It is difficult to understand how different assemblies or different times can come to different conclusions. Maybe this is a trial that the Lord places on us and we really don't know why.

We should trust that he will build his

church. We should learn from Jesus' teaching that it is neither this man nor his parents' sin that caused him to be born blind, but that the work of God might be displayed in his life. Even Saint Paul experienced disagreements and he thought he had the Holy Spirit.

The majority has decided, as it always does. Our rules say that the minority is to respect that decision and abide by it. There is neither room to gloat nor room to groan. We need a little less heat and passion and a little more patience and mutual respect. That would be spiritual.

If there are those who cannot abide by a decision, they have to do what they feel is right before God, bearing in mind their own confession vows. But whether one is for or against the issue, fingerpointing is evil. Those who are happy with the decision need to show generosity, and those who are unhappy need to be gracious. Those who feel used should know that there are procedural remedies for all such smarts.

Let's play fair, exercise compassion and show respect.

**John Elgersma**  
Cayuga, Ont.

**Editor's response:**

No, I don't think that those who disagree with the synodical decision of 1990 did not have their prayers heard. For one thing, having your prayers heard does not mean that you will like the answer. So, the answer of Synod 1990 can be seen as the answer for all those who earnestly prayed for the Spirit's guidance, regardless of what kind of outcome they desired.

Besides, being led by the Spirit has many dimensions. Some are led in some ways, and others are led in other ways. Together, as Body of Christ, we have a more complete leading. Those who hear the Spirit's voice on the changing role of women may need to be corrected by others who hear the Spirit on moral integrity, for example.

But more importantly, the Holy Spirit is a very gentle spirit. He does not force his will on people. He is also a patient spirit. He does not condemn those who have slightly different insights. At the same time we must be careful not to judge those who are led into different insights. That may constitute resisting the Spirit.

As for the matter of pride causing schism: A careful reading of my editorial will show that I did not say that those who agree with synod's decision are humble and those who oppose it are proud. The humble/proud distinction came about after I read Psalm 138 and seemed to answer well to the charge that division is supposedly caused by leaders who push through their agenda.

Yes, I do think that schisms are the result of pride. Whose pride? That's not up to me to say. If the shoe fits, let's wear it.

**BW**

Attack on CR Home Missions not justified

John M. De Koekkoek's letter to the editor (C.C. Dec. 13, 1991) contained several comments about Christian Reformed Home Missions which beg response.

De Koekkoek senses "that there is a spirit [in Home Missions] which indiscriminately blames 'lack of growth' on whatever is distinctively Reformed."

The opposite is true. Home Missionary pastors, campus ministers

and leaders of local congregations who work at evangelistic outreach, all assisted by Home Missions, are proving the truth and power of the covenant of grace, the sovereignty and providence of God, divine election, salvation by grace through faith, the lordship of Christ, the church as the Body of Christ, the importance of prayer and attention to Scripture for personal and communal growth in the struggle of everyday ministry. Dirk Hart's

missiological research, writing and teaching for Home Missions and Calvin Seminary on effective Reformed evangelistic ministry today is another fact that rebuts De Koekkoek's feeling.

How fruitless to blame lack of effectiveness in evangelism on one's heritage or on Reformed ancestors who responded as God led them to the challenges of their times. Better, rather, that we in the CRC face up to the fact that "while evangelism is in our bloodstream it is not our life's blood" (John Van Schepen's apt phrase). Better, rather, to seek to answer how Reformed Christians and churches in the '90s can be encouraged and assisted to act with passion and alacrity upon God's plain will that his lost and searching children be found and enfolded. That is a challenge worth fervent prayer and creative action and that is what Home Missions aims at.

Mr. De Koekkoek fears, also, that Home Missions' sponsoring and CRC leaders' attending seminars about effective evangelism and disciplining in non-CRC churches "makes it virtually certain that we decline in number and influence."

Rev. Ray Opperwall, a distinguished retired CRC pastor, wrote recently

about attending the Home Missions sponsored "Gathering" conference at Willow Creek Community Church (South Barrington, Ill., Bill Hybels, pastor) on reaching lost and searching people:

If we can manage to lower our defenses enough to see and hear what is there, we may learn important things about faithfulness to the Gospel. Critics (of Willow Creek's ministry) suggest that in order to avoid threatening unbelievers, Hybels presents a watered-down version of the Gospel, that the real Gospel is inherently threatening to those who do not believe. They misunderstand. The Willow Creek slogan, "A dangerous message in a safe environment," is not an empty slogan. The message of human misery and sin is vividly presented. The need for God's grace is not compromised.

Pastor Opperwall's comments are consistent with those of virtually all the CRC members and leaders who have visited the Willow Creek Community Church, who speak on the basis of personal experience.

**John Rozeboom, Executive Director**  
Christian Reformed Home Missions  
Grand Rapids, Mich.

Weekly puzzle

by Fran Ragus

- ACROSS
- 1 Saucy
  - 5 Household members
  - 10 Key letter
  - 14 Places
  - 15 Excuse
  - 16 Scent
  - 17 Soon
  - 18 Flaxen cloth
  - 19 Hubbub
  - 20 Lively celebration
  - 22 Welcomes
  - 24 Purplish color
  - 25 More than 17 million square miles of land
  - 26 Tilting
  - 29 Slovenly
  - 33 Stand out
  - 34 Pat or Daniel
  - 35 Ivy league student
  - 36 Crooned
  - 37 Hurlled
  - 38 Downpour
  - 39 Place of refuge
  - 40 The very best
  - 41 Tennis term
  - 42 Farrago
  - 44 Asserts
  - 45 Elec. units
  - 46 Hightailed
  - 47 Song
  - 50 Griddlecake
  - 54 Vocal
  - 55 Harsh to the taste
  - 57 Atop
  - 58 TX city
  - 59 Seasoning
  - 60 Waterless
  - 61 Mental agitation
  - 62 Finds detestable
  - 63 Family or shoe finish

- DOWN
- 1 Fault
  - 2 Ms Anderson
  - 3 Holy picture
  - 4 Table game
  - 5 Spite
  - 6 Garment shape
  - 7 Chin. dynasty
  - 8 Honest —

15x15 crossword grid with numbers 1-63.

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Last week's puzzle

15x15 crossword grid with words filled in.

- 44 Major suit
- 46 Poor golf stroke
- 47 "Buttons and —"
- 48 "I smelt —!"
- 49 Edging
- 50 Material for making glass
- 51 Copycat
- 52 Center
- 53 High or deep
- 56 Audit man

Needs Christian perspective to survive

Yesterday the reminder for a renewal to our subscription came through the mail and so we want to reply promptly by sending a cheque for a two-year renewal.

I don't know how we would survive in the secularized society of which we are part. It's all too easy to accept the humanist views presented in the press and other media. In contrast, Calvinist Contact tries to give us a Christian perspective on today's issues, and helps us determine the significant problems.

May you and your staff, as well as the various contributors each week, receive the wisdom and insight to carry on with this important work. We appreciate the well-thought-out editorials and the humorous look at national and international events by brother Tuyl.

But there's a lot more. So we want to say "Thank you" and at the same time, "Please, keep it up."

**George & Elizabeth Hiemstra**  
Clinton, Ont.

Send your questions to  
Peter and Marja  
c/o Calvinist Contact.  
Confidentiality is assured.



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Cinema summaries

Marian Van Til

Antonia and Jane

Rated R

Stars Imelda Staunton, Saskia Reeves

Directed by Beeban Kidron

Antonia and Jane is an unusual film by commercial North American standards. But then, it's not a North American film — it was produced by the BBC — and it's probably too literate to care

about aiming at the young but broad audience addicted to action flicks.

This is the story of a years-long friendship between two women and how their intermittent irritation with each other finally develops into true camaraderie and caring.

The film begins with Jane's story. We listen in as she talks with her psychologist. She is probably about 40 years old and her life seems to have come to a standstill. For many years Jane has been suppressing how

she really feels about virtually everything and everybody. She has been the bookworm, the "good girl," the "nice girl" who meets everyone's expectations. That has meant she has constantly allowed herself to be manipulated; and she's still doing so.

But now she's feeling that her suppression is catching up with her. She's in a rut and feels stifled. She presumes she's inferior to just about everyone, but especially to Antonia, who for a number of years now she has been meeting once a year for a "catch up" dinner.

Jane has always been the "nerd," while Antonia was self-confident, popular and pretty. Jane sees Antonia's life as nearly perfect and measures herself against that standard. Jane wants to cancel their dinner this year. She's fed up with never measuring up to her supposed friend....

cancel their dinner this year; she just can't handle having to pretend that everything's all right. But perhaps she should tell Jane the truth.... Finally both women come to see, each on her own, what she must do.

*Antonia and Jane* adeptly juxtaposes the two women's stories and perceptions of each other. There's a lot of humour here (much of it subtle) and some gentle satire — for example, of the therapist and her methods, of the modern penchant for promiscuous sex, and of Britons' stereotypical views of Canada as the land of Nanook of the North. We see people, particularly women, as we are seldom allowed to see them in films: close-up, unadorned, unmade-up; sometimes attractive, often not; as real people.

The only dramatic flaw is the film's depiction of Antonia and Jane's initial meeting as schoolgirls. They have nothing in common and there seems to be no spark of anything on which a childhood friendship would be built, much less one which carried on throughout life.

Viewers should be warned that though much of this film's appeal rests on its insightful understanding of women and their relationships with each other and with men, it is a frank picture which deals matter-of-factly with secular people and lifestyles. The film tries to take a kind of neutral stance which allows viewers to draw their own conclusions, but the sexual behaviour of the characters may be somewhat jolting to some viewers.

**The other side of the coin**

But wait! Now we see Antonia visiting the same therapist. Her husband has left her, her adolescent son is turning foul-mouthed and sullen. Her boss at the publisher for whom she works gives her all the dirty work, then ignores her or chides her for not groveling to attain an illustrious client.

And then there's her friend Jane with whom she gets together once a year — Jane who always seems so committed and "together," who would refuse to live in the superficial world which Antonia herself has come to inhabit. Antonia would like to

FROM COAST TO COAST

BRITISH COLUMBIA			NOVA SCOTIA		
Abbotsford-CFVR	7:30 am	850	Digby-CKDY	6:00 am	1420
Burns Lake-CFLD	9:15am	1400	Kentville-CKEN	8:30am	1490
Kitimat-CKTK	8:30 am	1230	Middleton-CKAD	8:30am	1350
Osoyoos-CKOD	8:30am	1490	New Glasgow-CKEC	7:30am	1320
Penticton-CKOK	8:30am	800	Sydney-CJCB	8:00am	1270
Port Alberni-CJAV	10:30 am	1240	Weymouth-CKDY	8:30am	103.1
Prince George-CIBC	8:30am	94.3	Windsor-CFAB	8:30am	1450
Princeton-CKRP	8:30am	1460			
Smithers-CFBV	9:15am	1230	ONTARIO		
Summerland-CKSP	8:30am	1450	Ajax-CHOO	9:30am	1390
Vancouver-CJVB	9:00am	1470	Atikokan-CFAK	10:30am	1240
Vernon-CJIB	9:30pm	940	Burlington-CING(fm)	7:00pm	107.9
ALBERTA			Chatham-CFCO	9:30pm	630
Brooks-CKBR	8:00 am	1340	Guelph-CJOY	9:00pm	1460
Edmonton-CHQT	7:30am	880	Hamilton-CHAM	7:30am	820
Edson-CJYR	10:00am	970	Kapuskasing-CKAP	9:00am	580
Ft. McMurray-CJOK	8:30 am	1230	Kingston-CFMK	10:00am	96.3
St. Albert-CHMG	7:00 am	1200	Newmarket-CKAN	8:00am	1480
Taber-CKTA	8:00am	1570	Oshawa-CKAR	8:00 am	1350
MANITOBA			Owen Sound-CFOS	10:30am	560
Altona-CFAM	9:30am	950	Pembroke-CHRO		
Steinbach-CHSM	9:30am	1250	(Sat.)	6:30pm	1350
Winnipeg-CKJS	9:15am	810	Pembroke-CHRO	10:00am	1350
NEW BRUNSWICK			Slt. Ste. Marie-CFYN	10:00am	1050
Fredericton-CFNB	6:30am	550	St. Catharines-CKTB	8:00 pm	610
Newcastle-CFAN	9:00am	790	Sarnia-CHOK	7:30am	1070
Saint John-CHSJ	9:00am	700	Stratford-CJCS	8:45am	1240
PRINCE EDWARD ISLAND			Windsor-CKLW	9:00am	800
Charlottetown-CFCY	7:00am	630	Wingham-CKNX	10:30am	920
QUEBEC			Woodstock-CKDK(fm)	8:00am	102.3
Montreal-CFQR(fm)	7:30am	92.5			

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1. The freedom, opportunity and personal security we enjoy as citizens; 2. a common concern for the environment; 3. the desire to help one another; 4. our wish to get to know one another better; 5. our many achievements as Canadians.

While Canada 125 does not offer financial support for community events, we encourage partnerships between local business and community organizations to help fund and organize those events. We are communicating with the corporate sector in order to facilitate partnerships that can be a positive legacy for the future.

We also want to learn about the events and activities you plan for your community so that we can share your ideas and experience with other Canadians.

Perhaps you already have or are planning an activity that fits the Canada 125 objectives. We would like your activity to become part of the program of Canada 125 events and projects that will be taking place across the country in 1992.

As the year unfolds, you'll be hearing more about how you can participate.

**The future begins with you.**



## Church

Marian Van Til, page editor



### A Presbyterian Comments

Robert J. Bernhardt

## Of cars and the church: the search for alternatives

As a minister of the Gospel my principal duties involve expressing the Christian faith in ways that commend it to non-believers, and encouraging believers to understand it and reflect it in their lives. In the course of doing that I am always trying to understand more clearly the dominating influences in our society and culture. I also find myself looking for analogies and parallels that may help me in my task.

Recent declarations of gloom and doom from the North American automobile manufacturing industry got me started looking at parallels there may be with the Christian church. The major vehicle manufacturers in North America have been involved in the business since the beginning. Indeed, our love affair with the automobile has not cooled, but a growing population and a growing affluence through this century have expanded the market potential.

The predicament that the car manufacturers are in is

not one created by a diminishing market. Despite encouragement from those concerned with the environment, we have not in significant numbers abandoned the internal combustion engine for pedal power when it comes to transportation. Public transport, however expanded, has not diminished the average North American's desire to have access to the personal convenience of an automobile. Whatever we may be obliged to do about these things in the future, they are not the source of the present problem.

### New source found

No, it is not that the public has stopped buying cars. They have simply switched to a different source of supply. This has not happened overnight. However, somehow the manufacturers have repeatedly persuaded themselves that it was only a temporary fad that would just disappear.

I am sure that a variety of studies have been done to identify why buyers have been

choosing to patronize other suppliers. However, somehow the system couldn't or wouldn't respond to the information collected. And now when the North American manufacturers are declaring themselves ready to respond they are acknowledging that it may be too late.

A further irony is that few of the purchasers of foreign-manufactured cars have done so with the purpose of boycotting the North American product. They have chosen to do so for reasons they felt were valid. These included things like design, quality, service and sometimes price. However, when one looks at the price of the typical import car one realizes that, perhaps in contrast to the initial days of the popular imports, the choice today is being made not for price but often despite it.

In summary, the product is still in demand but the traditional suppliers just aren't getting their share of the market. People have discovered appealing alternatives and are not

prepared to stick with the old brand names just out of loyalty to corporations they have come to regard as unresponsive or uncaring.

### New wineskins?

But what does all this have to do with the Christian church? Let me point out just a few things which suggest that people concerned for the life and health of the Christian church ought to take note.

People have not given up on religion. The inclination to worship is still part of our God-created nature. That inclination is readily misdirected by sinful people but that, too, is as old as the Garden.

The established Christian churches in North America seem to have been operating in this century with much the same mentality as the automobile industry (i.e., "We have the product and if you want it you have to deal with us.")

Evidence has been mounting for at least 30 years which indicated that people were

choosing other alternatives. The church hasn't seemed to be able or willing to take that evidence seriously.

If this analogy makes us uncomfortable we may be inclined to dismiss it by saying that preserving and proclaiming the truth is hardly to be compared to simply manufacturing a product to respond to the wishes of a group of consumers. There is truth in that reservation but it ought not to stop us from exploring what the analogy might teach us.

Indeed, a startling number of those who have abandoned the traditional church declare that they have done so in order to recover or to restore a clearer focus on what they believed was the essence of historic Christianity.

As the "Big Three" try to read the handwriting on the wall, perhaps we within the church should be peering over their shoulders.

*Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.*

## Apartheid supporter challenges his church to discipline him

GRAND RAPIDS, Mich. (REC) — Andries Treurnicht has called on the Dutch Reformed Church (DRC) to either withdraw its condemnation of apartheid or place him under discipline. Treurnicht is the leader of the Conservative Party in South Africa and a member of the DRC.

Treurnicht's conflict with the DRC began after its 1990 synod. That synod revised the DRC's social policy statement, *Church and Society*, condemning apartheid while still recognizing that some advocates of apartheid had good intentions.

Treurnicht protested the condemnation in November 1990, in a meeting with the executive committee (*dagbestuur*) of the DRC. Treurnicht also met with the church's full general synodical commission March 13, 1991, and with the executive again in June. Since the DRC was unwilling to change the statements in *Church and Society*, Treurnicht refused further meetings.

In October, Treurnicht wrote a letter to the DRC magazine, *Die Kerkbode*. He said "If my church is truly convinced before God that separate development as I understand it is sin and heresy, then I challenge her to proceed with church discipline against me."

In November the DRC general synodical commission drafted a letter to all its congregations addressing the issues raised by this controversy. The letter urged all church councils to treat those who object to the church's decisions with patience and compassion. It said it understood that some members found the changes difficult to accept. The letter emphasized that the church, by its decisions on apartheid, was not favouring a particular political model. "The church is not taking over matters of conscience for individual believers," the letter read. The commission also sent a personal letter to Treurnicht, but the contents were not released.

## Swaggart name disappears from schools

BATON ROUGE, La. (EP) — Jimmy Swaggart Bible College and Seminary announced plans to change the name of the school to World Evangelism Bible College and Seminary by the spring semester. The name will allow the school to distance itself from its founder, disgraced evangelist Jimmy Swaggart. The name change was announced in December at a meeting to discuss college accreditation with the Southern Association of Colleges and Schools.

*Lots of information can be found on the classified pages.*

Treurnicht does not believe he is a racist and denies that his support of apartheid is support of a system which upheld the "protection of the white minority's own interests to the detriment of others."

### Flourishing in Community

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## FEATURE

## THE TURNAGAIN ARM:

## The day Wendy died



Turnagain Arm in Alaska

Bill Kritlow

**C**apped with green and sun yellow algae, the Turnagain Arm, part of the upper Cook Inlet, about 45 miles south of Anchorage, Alaska, lay still. A few bears prowled the water's edge and the sun often bathes the silent pools in a deceptive warmth. It was here, on a gray July morning in 1988, that a young lady, let's call her Wendy, trapped in the iron grip of the ancient mud, died.

★ ★ ★

**O**n the 15th, about 5 a.m., while still on their honeymoon, 18 year-old Wendy and her husband, whom we'll call Frank, parked their truck on their way to visit the area's placer mines. The All Terrain Vehicle (ATV) they dragged behind was red, with black balloon tires. They trusted those tires to carry them safely down the old miner's trail that meandered for five miles over the mud flats. Although there might be some danger, it was the easiest route. Four hundred yards from shore the ATV ran into trouble. Bugged down in the tidal channel, the loose mud strangled the axle and brought the wheels to a halt.

Wendy had been in Alaska as long as she'd been married — a month. A native of Nevada, used to firm, desert ground, she reacted instinctively. Frank, on the other hand, had been in the area since 1980. He knew the danger and though it's only speculation, his breath probably caught deep within him as he saw his wife leap from her seat and plant her shoulders to the ATV's rear molding. It took only a heart beat, though, for her to recognize the danger, too. Her feet were mired!

What fills the Turnagain Arm is not mud. It's composed of tiny particles geologists have graded in size from silt to fine sand.

Triangular, the particles often lock together bringing to the Arm a deceptive stability. The surface can be rock hard, but within seconds the water between these triangles that support the delicate balance can cave in, trapping the hiker. As millions of triangles close in and lock around the foot, the hiker's fight for freedom dislodges the particles below and the foot sinks deeper, gripped ever more tightly. This cycle would be tolerable if the mud were shallow, but it's not. Filling a glacier-carved rock valley, in some places the depth is over 900 feet.

However, given enough help, and enough time, even the most entrenched leg can be worked free. But often the victim isn't given that time. The clock runs out with the tide. Not only is the returning water ice cold, 34 to 38 degrees on the day Wendy died, but the currents are swift and strong. What makes them doubly dangerous is their unpredictability. Though high tides are predicted for Anchorage, Turnagain Arm is ignored. The tides can differ dramatically even within a few miles. The sea's return depends on the number, depth and length of the tidal channels, and the tidal channels change almost daily.

Knowing all this, the moment

his wife became mired, Frank reacted quickly. Setting up a dredge, he pumped water into the mud next to one of Wendy's legs. It came free. Buoyed by success, he drove the pipe deep into the mud next to Wendy's other leg and began pumping. Suddenly Wendy's expression faded from hope to alarm. Frank turned and peered up the channel. In the distance, snake-like rivulets slithered up the mud emptying into icy gray pools. The pools spread rapidly and spilled into even larger pools. The clock's deadly hands were spinning with a determined rush. Within seconds her skin recoiled as the constricting cold curled around her buried leg.

Frank turned his attention back to the dredge hoping it would somehow begin to work harder. It didn't. Worse yet, it chose that particular moment to break down.

Exasperated, Frank yanked the pipe from the mud and threw it in the ATV. After giving his wife a look of grim resolve, he took a moment to scan the bleak horizon. There were hikers nearby. He quickly cried out to them to get help, and then set about trying to dig Wendy free. But Frank's was a futile effort, each frantic shovel full of mud seemed to produce two more.

**T**hree hours from the time her feet originally hit the

The pictures for this article were supplied by the Alaska Division of Tourism in Juneau, Alaska.



mud, Wendy still as mired as ever, the lethal tide curling about her waist, State Trooper Mike Opalka and a cadre of local firefighters arrived. Saving Wendy had become a major operation.

Replaced by more experienced hands, a distraught Frank perched stiffly on the edge of the ATV. With soaring impatience, he studied the knot of men who surrounded his embattled wife. While Trooper Opalka held Wendy's hand and calmly tried to assure her, each firefighter took many turns down in the icy water.

Working with the mud was incredibly difficult; the currents were treacherous, the water dingy, and within moments after immersion, their sense of touch was blotted out by the intense cold. Like trying to perform surgery blindfolded and in mittens, it became virtually impossible to find the spot to stick the pipe where injecting water might free her.

One can only imagine Frank's tangled thoughts as his dream of

a lifetime with Wendy slipped further and further beneath the tide. Did he blame himself for not warning her? Was their outing his idea? Emotions, too, must have knotted tightly around his heart: anger, frustration, guilt, panic, love, and a sympathy and hope beyond understanding. We know nothing of what he felt, but we do know he stood watching while the experts continued their frantic effort to save the life of his wife.

What raced through Wendy's mind? Trapped, frightened, at 18, an age of seeming invincibility, she was probably unprepared for death. Particularly this kind of death; a creeping inevitability, death a little at a time, her body increasingly numbed by the rising Arctic water. Did she believe Trooper Opalka as he held her hand and told her they would be getting her out soon? Perhaps she did at first.

There was talk of cutting her leg off. But they all knew they could never do it in the murky water and the shock would

probably kill her anyway.

When the final moments came, they were charged with frantic attempts to fend off death. Frank's was the most dramatic. The moment the water curled up around his wife's head and she began to sputter and cough, the frigid water invading her lungs, he tore away a pipe from the dredge and put one end in her mouth so that she might breathe. But within seconds the cold water sapped what heat remained from her body. She was dead.

The helicopter and dive team from Anchorage were called off. Frank, suffering from hypothermia, was whisked off to Anchorage in an ambulance. Opalka, his hands so cold they couldn't catch hold of the firefighter's guide wire, waded out of the chest deep water.

Though Wendy had been the second known death in five years, Opalka always felt there'd been more: wanderers no one knew about, Eskimos who'd suddenly disappeared. They had died alone. Their terror had been

their own. But in this particular drama, there were three entities involved.

The one trapped. The one in harm's way who didn't recognize her vulnerability and went without adequate preparation for the danger.

The one closest. The one who knew the danger, knew the vulnerability, knew what was needed to save her, but was powerless to do it. This was the one who could only watch and, if he knew God, pray. But who, sometimes, in worldly desperation, reacted futilely.

The helpers. Not intimately associated with the pair, they risked their all to bring a special skill to the rescue. Encouraging when they knew they were powerless, they worked wholeheartedly even though their success rested in other hands.

The mud is made up of triangular particles that, when the foot upsets their delicate balance, lock around the foot and then the ankle and then the leg....

There's another mud that's

made up of triangular particles. On each angle rests one of these: the world, the flesh, and the devil.\* This mud catches the unwary and the undisciplined as well. I suppose each one of us, at one time or another, has fallen into one of those three categories. Which of these people are you today? The skilled helper, bringing a special call and skill to a difficult situation; or are you the one watching an ensnared loved one and who's only recourse is prayer; or perhaps you're the one who thinks it just can't happen to him or her and is just waiting to be trapped? It's a question worth answering.

Bill Kritlow lives in Fountain Valley, Calif.

\* From the Anglican Book of Common Prayer, part of The Litany, asking God for deliverance from the "deceits of the world, the flesh, and the devil."



Anchorage, the capital of Alaska



Potter Flats at Anchorage

## WHEN PRAYING FAILS

When praying fails  
and the bones  
seem empty of marrow,  
when the last notes  
of the amen  
fade into long silence  
like the thud  
of brass doors  
when a cathedral  
is locked for the night,

wrap your heart  
in a brown paper bag  
and carry your dreams  
to the attic  
Sit in strange places  
and contemplate  
them that hang up  
on the slightest of dreams.  
Even the Mass  
gets unruly at times.

Time does not pass  
so much  
as it curves around us  
(a kind of monster  
devouring its own tail)  
it does not know  
faith is the only froth  
that feeds the fire.  
Load the prayer on your back  
and spit into the darkness.

Frederick Zydek.



# Winds of change in the Christian Reformed Church

3

## A church in tension

John Bratt

Progress is being made in the Christian Reformed Church in areas besides those mentioned last week in Part 2 of this article. Recognizing that there are some 47 million handicapped in the U.S. and Canada, there is much more concern for them in the church than ever before, not only in their care but in utilizing their talents for service. The church has always tried to treat disabled people kindly and sympathetically. But the CRC has taken an important further step. In 1986 the CRC synod established, as a standing committee with full-time staff, a Committee on Disability Concerns with the goal of "seeking the full participation of people with disabilities in the life of the church."

Heretofore it was assumed that disabled people could make few or no contributions and were objects of special care. Now this committee is

designed to assist congregations in becoming places where the physical, social and spiritual needs of disabled individuals are met and where their abilities are fully integrated into the life of the church. The CRC has also developed a Christian curriculum for the mentally impaired called the Friendship series. That series is used by many other denominations as well as widely within the CRC.

The Spirit is registering progress in the CRC, moving it steadily from a parochial outlook to a universalistic one. In accord with the "all nations" ideal embedded in the Great Commission, the denomination is in the process of becoming an ethnically diverse church.

Out of the cocoon of Dutch isolationism there is developing a chrysalis of multiculturalism and multilingualism. Today some 10 per cent of the membership is constituted of

minorities. Not only are there integrated churches like Grace in Grand Rapids, Mich., there are Korean, Black, Native, Hispanic, Chinese, Cambodian and Vietnamese churches, as well as a Native American classis (Red Mesa) in the southwestern U.S.

I am informed that the CRC worships in 14 languages in the United States and Canada every Sunday. The universality of the Church catholic is being reflected more and more in the constituency of the CRC. The denominational agency in furthering that goal is SCORR, the Synodical Committee on Race Relations.

### Truly multicultural

That broadening of vision and a world outlook that is replacing a narrow parochialism is evident in the variety of nationalities represented at Calvin Theological Seminary. Registrar John Vander Lugt informs me that the seminary's students have a wide variance in cultural and linguistic backgrounds. Formerly the student body for the most part was comprised of Americans and Canadians of Dutch extraction. Now, in addition to them, there is a Native American (Navajo), there are Hispanics and blacks, students from Korea ("more 'Kims' than 'De Vries' on the roster"), Taiwan, Japan, Brazil, Chile, Hungary, Indonesia, India, Jordan, Kenya, Liberia, Vietnam, Laos and the Netherlands. Certainly a rich texture of world cultures!

In accord with that phenomenon, Dr. Andrew Bandstra, professor of New Testament, senses in the student body an eagerness to address a wider audience. He also sees an openness to a multiformity of worship

services while holding to the basics of the Reformed faith and keeping proclamation of the Word, praise and prayer as central in the worship of God.

### A cup of cold water

And there is a heightened social conscience in the church. It stems from a deeper appreciation of the Kingdom concept, recognizing that Christ is Lord over all nations and over all of life, and that all facets of God's world deserve to be touched with the love and mercy of the Lord.

In addition to the word and deed ministries by the local congregations who have various social programs, there is the denominational CRWRC (Christian Reformed World Relief Committee) which works in tandem with World Missions and Home Missions. Seeking to bring others to Christ and helping others in the name of Christ are the dual objectives. The CRWRC tries to alleviate human needs not only in the U.S. and Canada but all over the world. Working with local Christian agencies and committees, it aids those in distress, teaches health measures, provides food for the hungry, assists in agricultural pursuits, gives help with literacy training and the like. Last year it was active in 29 countries and furnished aid and assistance to over 70,000 needy families. Included in its services was disaster relief in Liberia, Haiti, the Philippines and the Sudan; earthquake response in California; Hurricane Hugo response in South Carolina; flood relief in Alabama, Colorado, Washington and Indiana; and tornado response in Illinois — all of them as expressions of love for fellow human beings as dictated by the Lord.

This article was not written

to deny that change can mean retorgression. The church militant will always have its imperfections and weaknesses. Constant vigilance is the price of orthodoxy. I personally think that the decision to open all church offices to women should have required a 3/4 majority because of its momentousness.

And I find it somewhat ironic that evolution is being promoted in a day when much of it is being increasingly discredited.

But, on the other hand, it is so easy to fall into overkill and engage in church-bashing. We know that it is much easier, given our natural tendency to criticize, to focus on faults and shortcomings rather than on that which is praiseworthy.

Billy Graham was not exaggerating when he says that many parishioners have "roast preacher" for Sunday dinner. We know that negativism feeds on negativism. One can readily be caught up in the swirling eddies of ongoing criticism. And so this is a plea for a balanced perspective. Justice demands that the virtues and strengths be recognized and acknowledged as well as the faults and weaknesses. This is an apologetic for the positive side.

And it would seem to this observer, who is conservative and who was active in the church's ministry for many years, that the CRC, in which he was raised and nurtured, is still essentially sound and is still contending for the "faith once for all delivered to the saints." (Final article of a three-part series.)

*John Bratt is professor emeritus in theology at Calvin College. He lives in Grand Rapids, Mich.*



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## Dutch church redefines relation to Jews

GRAND RAPIDS, Mich. (REC) — In November 1991 the synod of the Reformed Churches in the Netherlands (GKN) changed its church order on Jewish mission. They did not want Jews mentioned only in the context of witness to Christ. Synod members, however, felt the new church order article as not explicit enough about witness. They added an explanatory note mentioning witness to Christ.

The original article said the GKN should "direct itself to Jews both in and, where possible, outside the Netherlands to witness to them from the Holy Scriptures that Jesus is the Christ." A broader, revised version of this article says the GKN should "give form to the unrelinquishable bond of the community of Christ with the people of Israel and to seek for opportunities for mutual witness between

Jews and Christians."

Following a discussion, an explanatory note was added that Christians "for their part are witnesses in word and deed to their belief in Jesus Christ as the living Lord."

The synod had received reactions to the proposed change from some 20 church councils and classis meetings. Many were negative, and felt the proposed change suggested there were two paths to God. During the debate, a delegate tried to replace the term *mutual witness*, for, he said, our church cannot call on Jews to witness to their faith. He suggested that an explicit reference about a Christian witness to their faith in Christ replace the term *mutual witness*. But other delegates felt that it went without saying that Christian witness was witness to Christ. Why should we worry about terms such as dialogue, this

delegate wondered?

When the debate was at an impasse, Prof. H. Weijland proposed a compromise, the addition of the explanatory sentence. He suggested in this way a bridge could be built to those who took offense at the wording of the church order. The synod agreed.

The "Deputies for Church and Israel" who prepared the church article revision considered the footnote unnecessary. They felt misunderstanding in both Christian and Jewish communities publicized in the press caused this superfluous addition. They said that of course the dialogue partners expect that they be authentic Christians.



## Environment

### Innovative paper mill occupies top environmental spot in Sweden

Marian Van Til

JONKOPING, Sweden — In a business not known for being "environmentally friendly," the Swedish Munksjo Aspa Bruk paper mill stands out as being both environmentally innovative and cost effective. For 20 years since a total rebuild in 1972 the plant (which is in its second century of operation) "has occupied a top position environmentally in Sweden," says a report in *Canadian Environmental Protection (CEP)*, Nov./Dec. 1991.

Producing paper is a messy business which results in harmful waste products, primarily the so-called black

sludge or green liquor dregs. These are the by-products of a sulphate process which produces the bleached pulp used for many kinds of paper.

Since its retooling, however, Munksjo Paper has used oxygen bleaching in a closed system which has resulted both in excellent waste management and greater profitability for the company.

To come up with a good environmental solution the Aspa Bruk plant evaluated each step of the traditional sludge formation process. "The efficiency of the process relies on maximum recovery and re-use of the 'cooking' chemicals. Each time these

chemicals are recycled, normal equipment-corrosion products, plus inert materials, must be removed," explains CEP. At the end of the process molten inorganic material is dissolved in "weal" liquor to form "green liquor."

The solids suspended in this liquor contain heavy metals which are environmentally hazardous; the liquor is then "clarified," producing green liquor dregs. Those dregs are traditionally then combined with "scrubber water" from the lime kiln and with surplus lime mud, then pumped into vats or pools to settle. What to do with the stuff after that is the problem.



Photo: Larox

Following dewatering, drying and washing, cake is discharged, all automatically.

#### The ultimate mud pie

Ideally, the goal would be to find a way to wash the dregs, filter them and store them dry, which is exactly what Aspa Bruk did and has been doing since 1972.

Aspa Bruk evaluated four ways to produce dry dregs (using a drum filter and compression, using a belt press filter, using a press filter, and centrifuging). The mill decided that pressure filtration, using what is called a Larox mobile pressure filter, would solve the problem.

So now those dregs are automatically fed by a pump into horizontal chambers. As the chambers fill, the filtering process is started and a flat uniform "cake" is formed. Then water enters at high

pressure as diaphragms in the chambers press the cakes, squeezing out more moisture and further flattening the cake. More water is pumped in and the cakes are flattened a second time. The cakes are dried by blowing pressurized air into them. They are discharged automatically and the filter cloth is automatically washed and made ready for the next "cake."

Fully initiating this process took three years but has been well worth it both environmentally and economically, say Munksjo representatives. Munksjo Aspa Bruk's current capacity is 115,000 tons of pulp, about a quarter of which is turned into electro-technical paper.



Harry Spaling



Our place and task in the environment

### The road to Brazil: rocky but necessary

The biggest environmental meeting of the century is to be held in Rio De Janeiro, Brazil, during the first few days of June this year. Billed as "Earth Summit," the meeting is expected to attract some 25,000 delegates and heads of government from 150 countries.

The meeting is officially known as the United Nations Conference on Environment and Development (UNCED). Its purpose is to examine the linked problems of global environmental deterioration and the needs of the world's poor. Canada's Maurice Strong is the secretary-general charged with organizing the worldwide conference.

One of its main tasks is to evaluate progress made since the Stockholm Conference on the Human Environment in 1972. During that conference two decades ago the environment was viewed as a marginal issue. Today, public concern has placed the environment high on the political agenda. Expectations for the "Earth Summit" are high.

One possible outcome of the Brazil meeting is an "Earth Charter." This document would state basic values and principles governing the preservation, conservation and stewardly use of the earth's non-living (air, water, land) and living (plants, animals) resources. Like a declaration of human rights, U.N. countries would be expected to sign the document and live up to its agreement.

Another expected outcome is "Agenda 21," referring to environment and development needs of the 21st century. This is a series of specific actions with targets and timetables to address global environmental issues. One set of actions is likely to tackle climate change by proposing limits for carbon dioxide emissions over the next few decades. Another set of actions is likely to protect oceans from further pollution, overfishing and dumping of wastes. International environmental conventions or agreements may come out of these actions.

These expectations may be lofty ideals because political squabbles are already affecting the tone for the conference. One of the problems is that developed countries in the northern hemisphere have a different agenda than developing countries from the southern hemisphere.

#### Environment and development are linked

The North sees environment as the primary reason for meeting together. But it views environmental problems as being most serious in the Third World: overpopulation, depletion of rainforests and expanding deserts. It sees development needs in terms of the effects of natural disasters such as drought or typhoons.

The South views development as the main purpose of the conference. It regards debt, trade and aid as being the most significant issues to address. The environment is acknowledged but this is mostly a problem of industrialized countries who contribute the bulk of the world's waste and pollution.

These views reflect a mindset that environment and development are not compatible with each other. For decades this mindset has degraded the environment and made worse the conditions of the poor. Both the North and the South still need to learn that environment and development are intricately linked together.

Good development promotes stewardship of the environment. Good environmental stewardship protects, conserves and restores resources upon which people depend. If these principles are the basis of an Earth Charter, Agenda 21 and international conventions, Earth Summit '92 will be a resounding success.

Harry Spaling is a doctoral student in geography at the University of Guelph, Guelph, Ont.

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## Peter and Marja are



### Dear P&M:

*Could you explain to us what is fair and legal when copying music tapes or videos? We are told it is not legal, but we know of many people who do it all the time. It's also nearly impossible for authorities to find out or prosecute. Besides, it is so easy to do. In fact, dual cassette recorders almost ask us to do it.*

### Dear Made Me Do It:

Cassette recorders have a number of legitimate uses. They allow us to make a copy of our album, CD or tape so that the original copy is kept from harm through repeated playings or mechanical malfunctions. For example, many of us have been relieved to discover that our car tape player only chewed up a copy. Cassette recorders also allow us to make copies of albums and CDs so that we can play them in our cars. And finally, cassette recorders enable us to make mixes of recordings so that we can be our own DJs at parties or when we travel.

Legally and morally you are entitled to make a copy of a recording which you've purchased, as long as it is for your own use. It is illegal to make even one copy of a friend's tape for which you haven't paid. But you're right. Charges will probably never be laid unless you become a bootlegger and begin selling such copies.

Morally, however, you need to know that you're breaking the law and that it's wrong because it hurts the artist. Speaking personally, we have been involved for a number of years with selling Peter's two albums. Whenever we sell an LP, we encourage people to make a cassette copy for their personal use. But imagine the impact on our sales if one album represented five free cassettes for friends and family members. It would make it virtually impossible for a recording artist to recoup his or her studio expenses, much less make a profit. The way to support someone's creativity is to buy his or her work, not duplicate it for free.

What we have done is borrow albums from friends or through the library. When we discover one that we especially like, we will go out and buy it. This is how we were introduced to the music of Michael Card; right now we're borrowing a wonderful album by an artist named Loreena McKennitt and we'll probably go out and get our own copy.

We do have a confession to make. One person gave us a cassette featuring the music of Chris De Burgh; another has given us a copy of Rita McNeil's latest effort. Your letter exposes our sin and hypocrisy. We, too, are guilty of easily yielding to the temptation of getting something for free at the expense of a recording artist. To retain our credibility we have decided to return those two tapes to our partners in crime. Anything else would not be fair!

These comments and observations, though focusing on albums, also pertain to videos, movies, musical scores and church hymns. We need to observe the copyright laws wherever they apply.

By the way, dual cassette recorders do not "ask" us to pirate someone's music just as VCR's do not "invite" us to rent certain films. Unlike us, machines are morally neutral.

### Dear P&M:

*Not too long ago I wrote you a letter about my divorce and remarriage. Now I'm wondering if it would be possible to have copies of all the articles and letters that were sent to you. I didn't save them as I passed my paper on to my friends who also enjoy C.C. I sure would appreciate it if you could do this for me. I will pay for them as well as for any costs you may have.*

*The first thing I do when I get my paper is read your column. I hope it will always be in there for me. It helped me so much just to write to you and get those things off my chest.*

### Dear Back Copy:

As you can imagine, we had a good chuckle about your letter in light of the first question in today's column. We're aware of the way that the C.C. gets recycled in our community. But we need every subscriber we can get to keep going.

We know the editors to be loving and sympathetic. We're sure that they would have no problem with passing on an issue to someone who honestly can't afford it. But they would be thrilled if you or anyone else gave someone in the predicament a gift subscription.

We will gladly send you back copies of the requested letters and answers. Amazingly, the issue of divorce and remarriage has been addressed in 14 columns.

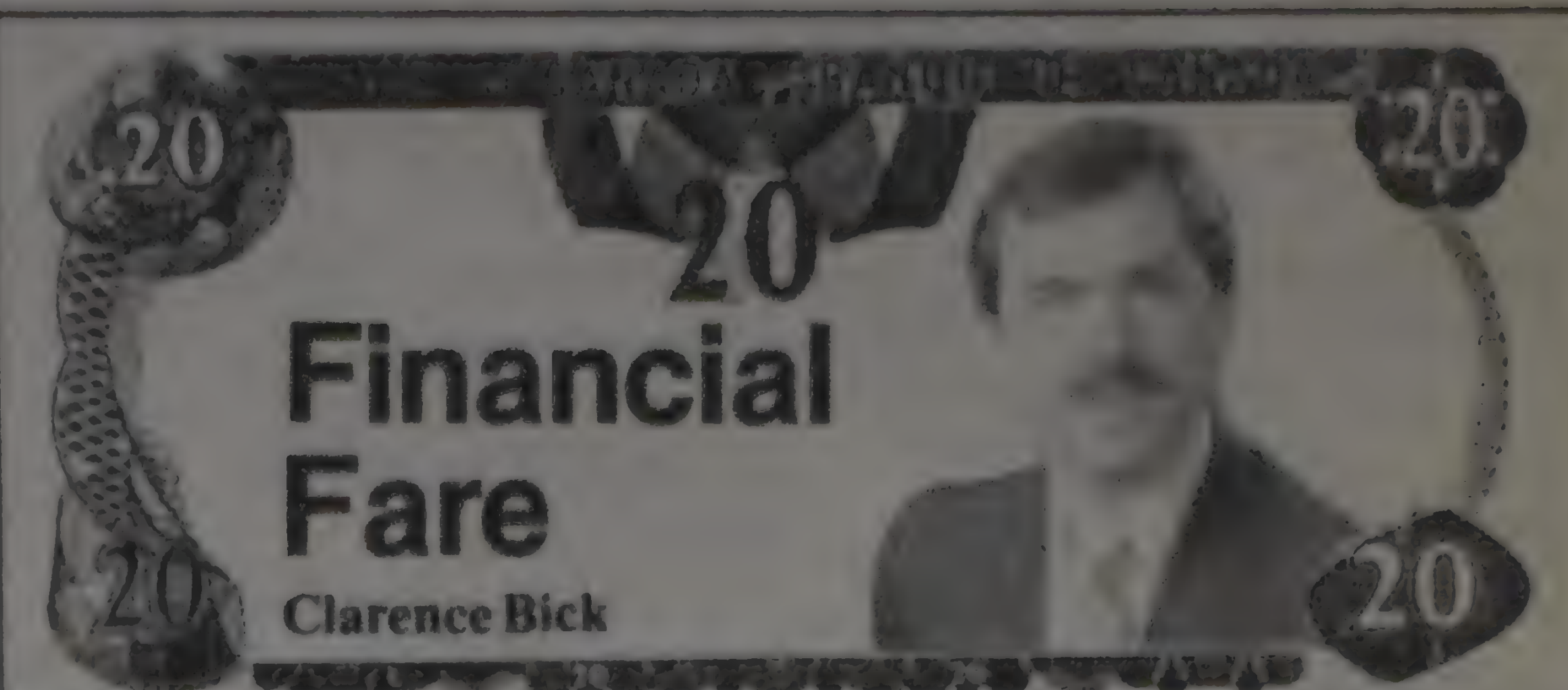
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*Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.*

## Advice/Finance



## Planning with discretionary income

Recently I wrote two columns which discussed a method to help get the most value out of the money we have to work with. I suggested that some thought be given to each expenditure to determine whether the money is better utilized with a different purchase, or will give more value if set aside for the future.

Since then I had an interesting conversation with a person who advises young married couples at his church. His view was that being concerned with personal finances more than a year into the future was obsessive. I disagree strongly, and think stewardship includes finding the right balance between the present and the future. Below are two reasons why I think planning for the future is more important than ever.

We live in a different world than our parents did and the pace of change is accelerating. Global competitive pressures will squeeze profits and high incomes in the developed world in the coming years, especially in industries and jobs with relatively low skills.

In the future the willingness to work hard and diligently will not be enough to maintain what we now have. Hard work will have to be combined with a high level of skill. Whether or not we like the trend, the reality is that our workforce is being polarized into low skill-low income jobs, and high skill-high income jobs.

### Life-long work with one company disappearing

Corporations are forming, dying and changing faster than ever. It is highly unlikely that we will see as many lifelong jobs with one company in the future. Workers are quickly learning that corporations cannot be depended on for security during a working career. As companies scale back, hire more part-time and temporary workers and shift to more and more contract positions, fewer workers can expect retirement pensions. This means saving for periods of unemployment and for retirement.

There is a high probability that many workers will change their careers at least once in their working life, and not always by choice. What is now a high skill-high income job can quickly become redundant or a relatively low skilled job. In many cases more education will be required and savings will be required to finance living expenses as well as tuition.

The notion that government can be relied on for security from cradle to grave is rapidly becoming extinct. The attempt in 1985 by the Canadian government to deindex pensions was just the opening salvo, and the government's financial circumstances will likely force it into more such measures. Individuals will have to be

more self-sufficient.

While the world has changed and will continue to change in many respects, the other reason for prudence in our financial affairs is because the world is still the same. Economies will continue to be cyclical, and personal circumstances can change without warning. Those who are prepared for the unexpected will find opportunities, and those who have not adapted will miss the same opportunities. The following two examples will illustrate that this is not just theory.

### Careful consideration needed

I recall talking to a builder in late 1983 during our last recession. In the previous 12 months he had been on a summer trip through Europe for six weeks with his children, had gone south for two weeks in the winter, and had bought a new car.

His reasoning was simple. The actual dollars paid for these items totalled less than two-thirds what they would have been two years earlier when times were booming. Just as important, it made sense to work hard in boom times while the pay was good. In slow times, there was little if any money to be made, and so a lot lower income was forfeited by vacationing.

I recently talked to a young person who wants to go back to school now that construction is slow but can't afford to because of his \$800 per month car payments. He noted that if he were to sell his two-year-old car he would not get enough to pay off his loan and would still be stuck with payments he could not afford while back at school. He felt stuck in a rut.

I think many people confuse prudence with being cheap. Of the two constructions workers above, who got to enjoy more and suffer less stress? It is shortsighted to think that money management and prudence is about sacrifice and giving things up.

And planning doesn't have to be just for selfish, materialistic reasons, either. The builder I talked to in 1983 saw some good times in the mid- and late-1980s and is again experiencing a slowdown. But in 1991 he made a larger charitable donation than in most years, even though his income was down. He simply reasoned that he had the money and the need was greater than usual because of the recession. His stewardship in 1991 was possible simply because he was a good steward of his material blessings in earlier years, and thought about the future.

*Clarence Bick is a financial planner in Ancaster, Ont.*



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If you wish a photo included, send us the original. d) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive). NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.  Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313	<b>BOKMA:</b> With praise and thanksgiving to the Lord, the Giver of all life. John and Alice of Port Dover, Ont., wish to announce the birth of two healthy grandchildren, <b>MEGAN LEE PAULIN</b> on Sept. 7, 1991, to Sylvia and Andrew of Unit 4E-345 Limeridge, Road West, Hamilton, Ont. and <b>JUSTIN PETER JOHN VAN GRONINGEN</b> on Jan. 9, 1992, to Shari and John Van Groningen of 73 Pond Hollow Dr., Sudbury, Ont. We pray that our Lord will give our children much wisdom to lead them to Jesus.  <b>SMIT:</b> With joy, we, Bert and Jenny Smit, announce the arrival of a grandson, <b>ROBERT DANIEL</b> born, Jan. 3, 1992, to Jack and Pauline Smit, Smithville, Ont., a grandson of Arie and Menk Vander Lught, and a granddaughter, <b>HELEN PATRICIA</b> born Jan. 11, 1992, to Patricia and Herman Vander Kooy, a sister for Jennifer and Anna, Guelph, Ont., a granddaughter of Jack and Bep Vander Kooy. Nephew and niece of Marg Smit, London, Ont.	Our beloved husband, dad and grandpa, <b>WILLIAM GRIFFIOEN</b> of Lindsay, Ont., was promoted to perfect service on Monday, Jan. 6, 1992, having celebrated his 64th birthday on Dec. 17, 1991. Born and raised in the Netherlands, he came to Canada in 1951 with the goal to own and operate a dairy farm. In 1954 he married Gerrie Stammis, and together they raised five children on a dairy farm north of Uxbridge, Ont. Dad worked hard and long to provide for his family and always had time to help a neighbour. Eleven grandchildren cherish the memory of a grandpa who romped and clowned with them until cancer sapped his strength during the last seven months. He learned to lean more on the Lord's strength as he fought hard against his illness, and knew that his eternity would be with Jesus. Mourning with this assurance are his wife, Gerrie and children Cora & Richard Wilms, Henry and Lois Griffioen, Richard & Annette Griffioen and Geraldine & Ray DeVisser, together with grandchildren Amanda, Sarah, Jared & Reuben Wilms, Marcia, Cynthia and Corina Griffioen, Ezra, Joseph and Adam Griffioen and Adrian DeVisser. Funeral services were conducted on Wednesday, Jan. 8, 1992, at Lindsay Chr. Ref. Church by Pastor Kirk MacNeil. Correspondence address: Apt. 1, 84 Queen St., Lindsay, ON K9V 1G4  In Bradenton, Florida, on Wednesday, Jan. 8, 1992, the Lord took unto himself <b>JACOB KAPTEYN</b> in his 75th year. Beloved husband of Hetty Buma of Whitby. Loving father of Peter & his wife Ingrid of Brighton, Betty & Albert Teeninga of Elmira, Mary & Wim Vogel of Tyrone. Loving grandfather of Laura, Jessica, Steven, David, Peter, Elizabeth, Christina, Mandy, Bill, Jenny & Peter. Dear brother of Nell & Rie of the Neth., Kathleen of Brighton and the late Janwim, Paul, Cor, Peter, Wim and Chris. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27: 1).  Oenkerk, Brampton Fryslan Ont. April 23, 1907 Jan. 1, 1992 Suddenly called from his earthly life by his heavenly Father.  <b>JURJEN (JERRY) REKKER</b> Beloved husband of the late Julia Rekker (nee Hoekstra). Sadly missed by his very close friend Helen Pasma. Dear father and pake of: Siebe Rekker (deceased in 1943) Bill & Vera Rekker Arthur, Paul Ann & Joe VanderSchaaf Lorraine & William, Julie & Jim, Karen Jeanette & Jack Steenson Kimberley Sam & Mary Rekker Sandy, Jennifer Irene & Henk Van Hattem David, Julicia and four great-grandchildren. Survived by one brother and two sisters in Canada. Funeral service was held at Second Chr. Ref. Church, Brampton, Ont., Pastors Homer Sampsonius and Peter Van Egmond officiating. "Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever" (Ps. 23: 6). Correspondence address: J. VanderSchaaf, R.R. #2, Brampton, ON L6V 1A1	On Saturday, Jan. 11, 1992, we got word from the Netherlands that our dear father and pake <b>AUKE VANDER HEIDE</b> passed away, due to a tragic accident. He was 85 years old. The resurrection of our Lord Jesus is our great comfort. John & Shirley Vander Heide — Lindsay, Ont. Mary Lou & Jeff — Hamilton, Ont. Maynard Alroy John — Sarnia, Ont.  "I rejoiced with those who said to me, 'Let us go to the house of the Lord.'" (Ps. 122: 1). The Lord in his love, grace and wisdom, took unto himself his child, our loved father, grandfather, great-grandfather and brother <b>JOHANNES VANDER WEKKEN</b> of Lacombe, Alta., at the age of 87 years. Predeceased by his wife Geertje in 1986 and his granddaughter Edith in 1979. His care and concern for his children, grandchildren and great-grandchildren will long be remembered. They are: John & Ann Vanderwekken — Clive Joe & Frances Vander Wekken — Clive Sylvia & Bill Fokkens — Spruce View Bill & Donna Vander Wekken — Ganges, B.C. 19 grandchildren and 26 great-grandchildren. Leen Vander Wekken — Clive The comfort of knowing Jesus as his Savior made it easy for him to pass on and for his family to bear the loss. Funeral services were held at Bethel Chr. Ref. Church of Lacombe, Alta., on Jan. 11, 1992, at 1 p.m., Pastor Ed Jager officiating.  December 29, 1991 Deeply saddened, we share with you that God took to himself my beloved husband, our beloved father, grandfather and great-grandfather, <b>MR. ALBERT VERSTEEG</b> at the age of 78 years. He is survived by: Stijntje Versteeg (van Donkersgoed) — Edmonton, Alta. Marie & Gys Hofstede — Leduc, Alta. Evelyn & Carl Wempe — Redwater, Alta. Harry & Sylvia Versteeg — Edmonton, Alta. Gerda & Tom Sturwold — St. Albert, Alta. Bertha & Cor Strydhorst — Neerlandia, Alta. Jean & John Kuipers — Nanticoke, Ont. Albert & Trudi Versteeg — Prince George, B.C. Bill & Judy Versteeg — Saskatoon, Sask. Christine Versteeg — Edmonton, Alta. 31 grandchildren and 12 great-grandchildren Reint & Aaltje Versteeg (brother) — the Neth. Wijnanda Versteeg (sister-in-law) — the Neth. He was predeceased by his first wife Willempje Versteeg (van Diest) in 1944. Correspondence address: Mrs. Stijntje Versteeg, #201 Emmanuel Home, 13425-57 Street, Edmonton, AB T5A 2G1	<b>Single Men and Women</b> If you are over 21 years of age and would like to find a partner in Christian marriage, write to: The Christian Marriage Contact Service, 1450 Headon Rd., P.O. Box 93090, Burlington, ON L7M 4A3. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.  <b>For Sale</b> <b>Two 1982 Ford B. 700, 24 seat, schoolbuses.</b> Gas engines, one freshly rebuilt. One standard and one automatic. Approx. 45,000 km each. Buses are in <b>great condition</b> and can be put to work immediately. Safetied \$7,000, each. Tel.: (807) 473-7385.  <b>Employment wanted</b> I am a 19 year old agricultural graduate from Holland. I would like to work on a dairy farm with registered Holsteins, for a one year period. Can start early Spring. For more information contact me at: Albert Garritsen, Buisweerdweg 2, 7245 SW Lochem, Gld., the Netherlands, Tel. 011-31-5731-1290 or call my uncle at: (519) 482-5852.  Position wanted as <b>dairy herdsman</b> , 15 years experience in all phases of dairy farming, including field work, A.I. and G.P.S. Non-smoker, non-drinker, family person. Will relocate in southern Ontario, near Christian schools and church. Availability negotiable. Please contact Al Boonstra, R.R. #7, Aylmer, ON, Phone: (519) 765-2953.  <b>Teachers</b> <b>BOWMANVILLE, Ont.:</b> Durham Chr. High School invites applicants for the position of <b>physical education/English</b> for the 1992/93 school year. Please send applications to: <b>Ren Siebenga</b> Durham Chr. High School R.R.#1, Bowmanville, ON L1C 3K2  <b>HAMILTON, Ont.:</b> Calvin Chr. School invites candidates to apply for teaching positions, probably at the <b>junior and/or intermediate grade levels</b> . CCS has served the Hamilton area since 1952 and we anticipate a student enrolment of about 360 students for the next academic year. We are blessed with an excellent supporting community and are able to offer a varied program with special education, library and resource specialist support. If you would like to consider joining a dynamic team of committed teachers who provide high quality Christian education, please forward your resume to the Principal: <b>Mr. A. Ben Harsevoort,</b> Calvin Christian School 547 West Fifth St. Hamilton, ON L9C 3P7 Phone: (416) 388-2645 Fax: (416) 388-2769  <b>LEDUC, Alta.:</b> Covenant Chr. School has two potential openings for 1992/93: an <b>upper elementary</b> and a <b>junior high</b> position. Apply soon to this innovative and community-minded school. Send resumes to: <b>Gayle Monsma,</b> Covenant Chr. School, Box 3827, Leduc, AB T9E 6M7 Phone: (403) 986-8353  Teachers Ads continued...
<b>For Sale</b> <b>IMPORTED FROM HOLLAND</b> <b>Baby Rompers</b> (one piece — with snaps on bottom) Variety of colours & designs Ideal for sunsuits Sizes — up to 2 yrs. For information contact: <b>Corrie VandenBerg</b> <b>BESTEVER PRODUCTS</b> (416) 628-2173	<b>Obituaries</b> St. Petersburg, Florida. Suddenly on Sunday night the Lord took to be with him our friend, <b>PETER ALGERA</b> to his home. Our sympathy and love goes out to Alice and her family. Sadly missed by his friends: Liuwe & Sip Bylsma Tjipke & Nancy Jeninga Peter & Dora van Marrum Louw & Nita van Marrum	<b>For Sale</b> <b>House for sale,</b> close to Chr. schools and churches. Well-planned, three-bedroom split level on quiet cul-de-sac. Finished rec. room and bedrooms in basement. Needs some work. Located in St. Catharines, Ont. Please call (416) 877-1716.		



# Classified

Teachers		Teachers		Help Wanted		Help Wanted	
<p><b>LACOMBE, Alta.: Central Alberta Chr. High School.</b> God continues to bless this high school with significant growth. We anticipate hiring additional staff in the area of <b>English/social</b>, and/or <b>French</b> for the 1992/93 school year. Our community is excited with the privilege of providing Christian education to Central Alberta area students, and challenges new and experienced teachers to consider the call to join them. Address inquiries/resumes to: <b>Jack Vanden Pol, Principal</b> Principal Box A 2400 Lacombe, AB T0C 1S0 Phone: (403) 782-4535</p>		<p><b>RED DEER, Alta.: Red Deer Chr. School,</b> because of expected enrolment increases, will need an additional teacher at the <b>junior high level</b> for the 1992-93 school year. We also have possible openings at the <b>elementary level.</b> Experienced and new teachers are welcome to apply. Applications and inquiries should be directed to: <b>Red Deer Chr. School,</b> 14 McVicar St., Red Deer, AB T4N 0M1 Att. Mr. R. Duggan Phone: (403) 346-5795</p>		<p><b>WILLIAMSBURG, Ont.: Timothy Chr. School (Canada)</b> is in need of a <b>principal/teacher</b> (current principal is retiring) commencing with the 1992/93 school year for its <b>elementary school (K-8).</b> Interested applicants should send a letter of application and a resume by Feb. 1, 1992, to: <b>TCS Search Committee</b> c/o Cora Beking, R.R. #1 Oxford Station, ON K0G 1T0 Phone: (613) 258-5396</p>		<p align="center"><b>Brampton Second Christian Reformed Church</b> requires a <b>YOUTH PASTOR</b> (ordained/unordained) to develop programs to challenge our youth to active participation in the Christian life. Education, training and experience in youth ministry are desirable. Excellent employment and housing benefits will be provided. More information and a church profile are available upon request. Resumes can be sent to: <b>the Search Committee, c/o Joe Grootenboer</b> 9 Willis Dr., Brampton, Ontario, L6W 1A8 (416) 450-6796</p>	
<p><b>LONDON, Ont.: London District Chr. Secondary School</b> invites applications for a <b>Science/Math position,</b> a possible <b>English position</b> and possibly other positions for the 1992/93 school year. Please send your letter of application, accompanied by a statement of faith, resume and references to: <b>Mr. H. Kooy, Principal</b> c/o LDCSS, 24 Braeside Ave. London, ON N5W 1V3</p>		<p><b>SURREY, B.C.: Fraser Valley Chr. High School</b> is an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley. Due to changing staff and increasing enrollment, we are looking for teachers with a combination of teaching areas in <b>French, physical science, physical education.</b> We are also in need of an <b>intermediate humanities teacher</b> with elementary experience or training. Applicants should send resume to the Principal: <b>Al Boerema,</b> Fraser Valley Chr. High School 15353-92 Ave., Surrey, BC V3R 1C3 Phone: (604) 581-1033</p>		<p><b>WOODSTOCK, Ont.: John Knox Chr. School.</b> We are inviting letters of application and resumes for a possible opening in the <b>intermediate division</b> for the 1992/93 school year. Experience and strength in <b>Science and/or French</b> would be an asset. Please contact: <b>Henry Tulninga, Principal</b> 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8 Tel. (519) 539-1492</p>			
		<p align="center"><b>Help Wanted</b></p> <p align="center">Positions available</p> <p><b>Social service work — Mutual Support Systems,</b> a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties, invites applications for the position of <b>Child Care Worker.</b> The responsibilities of this live-in position include involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling positive relationships and facilitating the resident's successes. Position includes salary and benefits package. Position commences in January. Please submit resume to <b>Personnel Manager</b> <b>Mutual Support Systems</b> R.R. #1, Perry Rd., Wellandport ON L0R 2J0 Tel. (416) 899-2311</p>					
<p><b>MAPLE RIDGE, B.C.: Haney - Pitt Meadows Chr. School</b> is now accepting applications for <b>primary and intermediate teaching positions.</b> A background in music is desirable as well as computer literacy. Please send resumes to: <b>T. Vroon, Principal</b> Haney - Pitt Meadows Chr. School 121240-203rd St., Maple Ridge, BC V2X 4V5 Canada Tel.: (604) 465-4442</p>		<p><b>VANCOUVER, B.C.: Vancouver Christian School,</b> a denominationally diverse community currently offering Kindergarten through Grade 8, is planning to expand their junior high program and will require a <b>Grade 9 teacher</b> for the 1992/93 school year. Persons with a strong Math/Sciences background in education with interest in teaching P.E., Art or Computer, are invited to apply. Please direct enquiries to: <b>Ellen Visser</b> Junior High Program Co-ordinator Vancouver Christian School 3496 Mons Dr. Vancouver BC V5M 3E6</p> <p>We will also require a full-time <b>Kindergarten teacher</b> beginning in mid-March, 1992 and a full-time <b>Grade 4 teacher</b> beginning in late March, 1992. Please direct enquiries regarding these positions to <b>Ron Donkersloot, Principal,</b> at the address above.</p>					
<p><b>NANAIMO, B.C.: Nanaimo Chr. School</b> is seeking applicants for a <b>junior high teaching position</b> to begin in September 1992. Join a growing interdenominational school community on beautiful Vancouver Island. Send resume to: <b>Mr. Ben Hendricks, Principal</b> c/o Nanaimo Chr. School 198 Holland Rd. Nanaimo, BC V9R 5K3</p>							
<p><b>PORT PERRY, Ont. : Scugog Christian School,</b> an interdenominational school in Port Perry, Ont., invites applications for a <b>Teacher</b> and a <b>Teaching Principal</b> for the 1992/93 school year. Openings are in the <b>primary and intermediate divisions.</b> Please address all applications and inquiries to: <b>Mrs. Peggy Michel</b> 14080 Old Scugog Rd. Blackstock ON L0B 1B0 Tel. (416) 986-5262</p>		<p><b>VERNON, B.C.: Vernon Chr. School,</b> located in the beautiful Okanagan Valley of British Columbia, is a quickly growing interdenominational school offering educational programs for students in Kindergarten — Grade 8. Due to the anticipated increased student enrollment, the Vernon Chr. School is seeking applications for <b>possible openings in both the primary and intermediate grade levels</b> for the 1992-93 school year. Those interested in these teaching positions are encouraged to direct inquiries and/or send resume's to: <b>Elco Vandergrift</b> R.R. #3, Site 19A, Comp. 4 Vernon, BC V1T 6L6 Phone: (604) 545-7345</p>					
<p><b>PORT PERRY, Ont.: Scugog Chr. School</b> invites applications for a <b>Grade 4/5/6 combination position,</b> due to maternity leave, for the period beginning March 1, 1992, to the end of the school year. Address all applications and inquiries to: <b>Mrs. Peggy Michel</b> 14080 Old Scugog Rd., Blackstock, ON L0B 1B0, Phone: (416) 986-5262</p>							
<p><b>NEWMARKET, Ont.: Holland Marsh District Chr. School</b> thanks the Lord for the need of a second <b>Grade 2 teacher</b> for 1992/93. If you are interested in this position please send your application to the principal: <b>Mrs. C. Bootsma,</b> HMDCS, R.R. #2, Newmarket, ON L3Y 4V9 For further information call: (416) 775-3701</p>							
		<p align="center"><b>Miscellaneous</b></p>					
		<p align="center"><b>Miscellaneous</b></p>					
<p align="center"><b>ATTENTION: ALL SCHOOLS</b></p> <p>When sending us copy for teacher ads, by mail or fax, please indicate 1) ad size and 2) how many weeks the ad should run! <b>Note: If you do not indicate the number of ad repeats, we will insert the ad on a weekly basis until further notice.</b></p> <p align="right"><b>Calvinist Contact Advertising Manager</b></p>							
<p align="center"><b>CALVIN COLLEGE</b></p> <p align="center"><b>FACULTY OPENINGS</b></p> <p>The college is seeking applications for possible openings beginning <b>September 1992</b> in the following departments:</p> <p align="center">Economics and Business Engineering English Geology, Geography, &amp; Environmental Studies History Physics Psychology (quantitative/experimental) Religion &amp; Theology</p> <p>Some departments have tenure track positions and some have temporary positions to replace people on leaves. Inquiries regarding possible future positions in any department are always welcome. Applications from North American minorities in any discipline are strongly encouraged. Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at</p> <p align="right"><b>Calvin College</b> 3201 Barton St. SE Grand Rapids, MI 49546 USA</p> <p align="right">Calvin College is an equal opportunity employer.</p>							



# Classified/Events

## Calendar of Events

**Jan. 27-Feb. 8** CSS's Harry Houtman plans to be in Alberta.  
**Feb. 1** Pioneer Clubs Leadership Conference, 9 a.m. - 4 p.m., Western Community Baptist Church, Victoria, B.C. Call (416) 681-2883.  
**Feb. 4** Art at I.C.S. — paintings and constructions by artist Lynn McIlvride-Evens. From 4:30 - 9 p.m. at the I.C.S., Toronto, Ont. Show continues till Feb. 28.  
**Feb. 4 & 5** Christian Counselling Services-sponsored public evenings with Henri J.M. Nouwen, at 7:30 p.m.,

Hart House Theatre, U. of T., Toronto, Ont. Father Nouwen, well-known author and speaker, will speak on "A time to mourn, a time to dance: a celebration of the Spirit in healing." This CCS celebration of its 25th anniversary will include music and conclude with a party. For tickets (\$15), call (416) 489-3350.  
**Feb. 6** Public forum on "Aboriginal spirituality, land and stewardship." Speakers: Gordon Peters and Stan McKay. At 8 p.m., Ewart Angus Hall 1A1, McMaster University, Hamilton, Ont. Admission free.

## Teachers



Join a dynamic, rapidly expanding, interdenominational Christian School System of nearly 1,000 students K-12 that operates from three separate campuses.

Abbotsford Christian School invites applications from teachers certifiable in B.C. for the following *new* positions for September 1992.

**CLAYBURN HILLS CAMPUS (K-7) and HERITAGE CAMPUS (K-7).** Each campus approx. 400 students.

*Primary - 2, 3*

*Intermediate - 6*

*Learning Assistance*

**SECONDARY CAMPUS (8-12)** Approximately 275 students. Two positions in combination of:

*Math*

*Junior High Science*

*Humanities*

Send applications, resume and references to:

Henry Contant, Principal  
 Lloyd Den Boer, Principal  
 Abbotsford Christian School  
 Clayburn Hills Campus  
 Box 280  
 Abbotsford, BC V2S 4N8  
 (604) 850-2594  
 Fax: 859-9995

Dwight Moodie, Principal  
 Abbotsford Christian School  
 Secondary Campus  
 Box 157  
 Abbotsford, BC V2S 4N8  
 (604) 850-5342  
 Fax: 859-2240

## Collingwood & District Christian School (Silvercrest)

requires a

## PRINCIPAL

as of August 1, 1992.

Teaching time 75 per cent and Principal admin. duties 25 per cent of time.

Contact:

J. Walther,  
 Site 401, Box 28,  
 R.R. #4,  
 Wasaga Beach, ON  
 L0L 2P0

## Ottawa Christian School

through anticipated restructuring and expected vacancies is interested in 4 full-time teachers and 1 part-time teacher for 1992-93.

The positions are:

1 Primary (Grade 3)

1 Junior (Grade 4 or 5)

2 Senior Elementary

and 1 French Specialist

Many combinations of subjects are possible among the Senior and French Teachers.

Send resume to:

Wm. Van Dyke, Principal  
 Ottawa Christian School  
 2191 Benjamin Avenue, Ottawa, ON K2A 1P6  
 or Fax to 1-613-828-3022

## CROSSWORD PUZZLE CAN BE FOUND ON PAGE 5.

## Teachers

## WILLOWDALE CHRISTIAN SCHOOL

has a definite opening for a

## TEACHER

at the Junior/Intermediate level and possible openings at the Primary level.

Interested persons should send their c.v. and references to:

Rick Nonnekes, Principal  
 Willowdale Christian School  
 60 Hilda Ave.,  
 North York, ON  
 M2M 1V5

## Help Wanted

## ECE GRADUATE NEEDED

An ECE graduate is required for Rehoboth Christian Nursery School that operates three mornings per week. Required to start **March 1, 1992** to cover a maternity leave with the possibility of becoming a permanent position.

For further information please phone Edith Van Der Boom at (416) 251-3986 or forward resume to:

Edith Van Der Boom  
 51 Edgecroft Road  
 Etobicoke, ON  
 M8Z 2B9

## Dordt College Openings

### Administrative Positions

**Registrar:** Responsibilities include planning, organizing, and managing a computer-based information system for student registration and records. Preference given to candidates with graduate degree and postsecondary academic experience as faculty member or administrator.

**Admissions Counselor:** Make recruitment contacts with prospective students and their parents. Applicants must have strong marketing and interpersonal skills and a firm commitment to the mission of the college. Some work experience preferred.

### Faculty Positions

**Agriculture:** Instructor with responsibilities for teaching and farm operation at the 160-acre Agriculture Stewardship Center. Desired qualifications: farm management expertise with diversified experience in crop/livestock operation, demonstrated teaching ability, a master's degree in an agriculture-related area, and a commitment to work with colleagues and students in a dynamic and growing agriculture program.

**Psychology:** One-year or first-semester position. Teaching responsibilities will be in general and experimental psychology. Doctorate preferred.

**Theatre Arts:** One or possibly two openings. One position, for 1992-93 only, involves directing two mainstage shows and teaching two courses per semester. There is the possibility of a tenure-track position in the area of scene design and technical directing. This position requires teaching at least one course per semester. Teaching assignments will be made from courses in introduction to theatre, directing, theatre history, dramatic literature, and creative dramatics. Doctorate preferred.

Dordt College seeks individuals who are committed to a Reformed, biblical perspective and educational philosophy and who have academic and personal qualifications for teaching and scholarship or administrative leadership. Review of candidates will begin immediately and continue until positions are filled.

For faculty and registrar positions, send letter of interest, resume, and graduate transcripts to Dr. Rockne McCarthy, V.P. for Academic Affairs, at the address below. Applicants for admissions counselor send letter of application and resume to Lyle A. Gritters, V.P. for College Advancement, at the address below.



DORDT COLLEGE  
 Sioux Center, Iowa 51250-1697  
 Ph: 712-722-3771  
 FAX: 712-722-1198

Dordt College strongly encourages applications from women, minorities, and disabled persons.

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- b) twee cassettes maandelijks;
- c) één cassette maandelijks.

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Jack & Lenie Brouwer  
 27 Alpaca Drive  
 Scarborough, ON  
 M1J 2Z8  
 of bel (416) 431-7792

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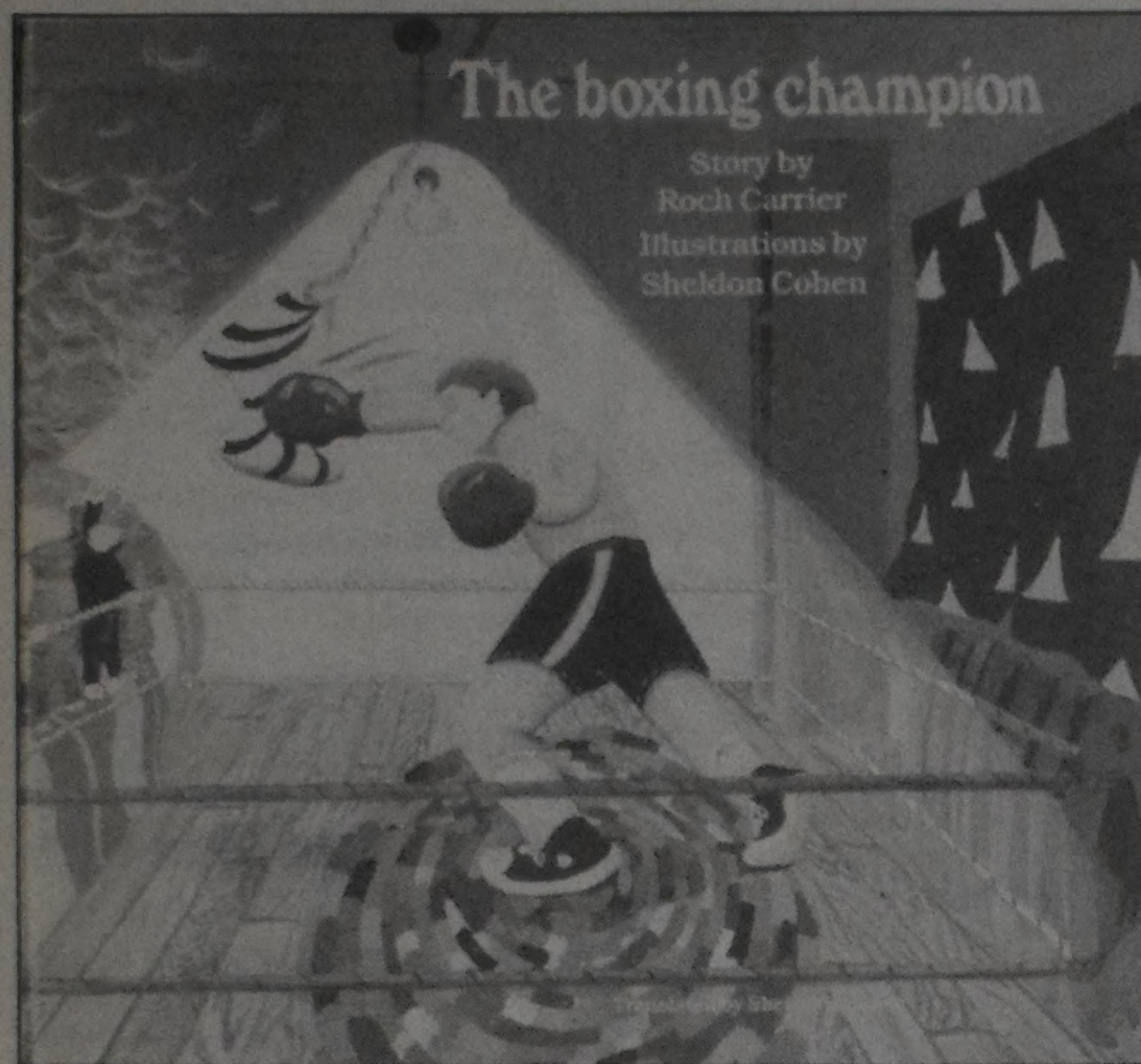
European Tele Video Communications  
 498 Bunting Rd.  
 St. Catharines, ON L2M 3A8  
 Tel. (416) 937-4583



## Books

Robert VanderVennen, page editor

### A champion at heart



***The Boxing Champion*, by Roch Carrier; illustrated by Sheldon Cohen. Montreal: Tundra Books, 1991. Hardcover, 24 pp., \$14.95. Reviewed by Doro J. Bakker, Orangeville, Ont.**

Many of you will remember *The Hockey Sweater*, Roch Carrier's humorous tale that rapidly became one of Canada's most successful children's books. Now, along with illustrator Sheldon Cohen, Carrier takes us back to Ste. Justine, Quebec, to enjoy another delightful look into his childhood.

*The Boxing champion* is the story of 10 year old Roch. As winter turns into spring, the local ice rink melts back into pasture. Young Roch and the village boys hang up their hockey sweaters and don their boxing gloves. The kitchen of his neighbours, the Côtés', is transformed into a boxing ring with a big square drawn on the wooden floor with a piece of

chalk. Roch doesn't even enjoy boxing — being beaten by the stocky Côté boys is no fun. What's a boy to do? "I should have fled, but I didn't want to be alone so I followed my friends."

That was how things happened in Ste. Justine each spring. The following winter, Roch sees an ad in the newspaper promising to transform him into the champion he knows, deep down, he already is. He wastes no time in sending five one-dollar bills to the "Miracle Muscle Centre" in exchange for their secrets. Upon receiving his champion's arsenal, Roch follows the strategy religiously. He dreams of his developing muscles and his lightning fast punch and is confident that "one day I would conquer adversaries far superior to the Côtés'."

And so once again winter turns to spring and when the rink is nothing but a big puddle, the youngest Côté asks, "Who wants to fight?" Roch is ready.

He peels off his layers of sweaters that have concealed his burgeoning muscles all winter long and steps into the ring. Roch is promptly knocked down. A disappointed hero? No!

"A young girl smiled at me and tossed me some wildflowers. She was the prettiest girl in the whole class. I never dared to talk to her. What a wonderful spring it was!"

What a delightful look back into childhood! Carrier has successfully crawled back into his boyhood skin and humorously relived a childhood memory. He authentically conveys with wit and insight the aspirations and disappointments that are a part of growing up. Can't you remember believing unquestioningly ads with all their promises of glitter and glory?

Sheldon Cohen's illustrations are bold and bright. Careful attention has been given to include historical detail from small-town Quebec in the 1940s. King George's face is etched in the coins and the Côtés' house is decorated with pictures of saints. Everything from the telephone to the toys in Roch's bedroom create an atmosphere of a time long past. The ad section from "La Patrie" is found inside the front and back covers thereby adding a touch of nostalgia and a feeling of authenticity to the story.

*The Boxing Champion* was written for children 6-10 years old. It's a great book to be read aloud and will be enjoyed by the child in all of us, young and old.

### An indelible part of childhood

***Lemonade Parade*, Ben Brooks, illustrated by Bill Slavin. Toronto: Kids Can Press Ltd., 1991. Hardcover, 29 pp., \$11.95. Reviewed by Doro J. Bakker, Orangeville, Ont.**

slightly bleached out. Together author and illustrator have created a story book for 3 to 7 year olds that is sheer delight to anyone who has ever dealt with lemonade stands.

What better way to beat

summer's bursting thermometer than by setting up a lemonade stand? In *Lemonade Parade* three enterprising neighbourhood kids decide to do just that. (And what better thing to dream about in the cold of winter?)

With nary a customer in sight for hours, boredom sets in. Just when the children are ready to pack it up, a hot and thirsty prospector comes by looking for lemonade. And so begins a parade of odd and interesting customers: a race car driver, an astronaut, a rock star and even a stealthy looking spy. It's not long before all the lemonade, despite the fly swimming in it, is sold, and the money jar is full. Our young entrepreneurs are ecstatic!

Who are all these customers and where did they come from? Although unnoticed by our three salespeople, the same

bright red running shoes on each customer are sure to be noticed by the reader or listener.

Summers and lemonade stands are synonymous in our household so we all chuckled through this story. How many lemonade sales haven't I heavily subsidized in summers past? How many hours of slow business haven't my kids endured? Yet lemonade stands continue to be a common childhood experience, certainly one of my kids' first entrepreneurial endeavours.

This is Ben Brooks first children's book. He has succeeded in creating a lighthearted story about kids, hot summers and a wonderful father. Bill Slavin has illustrated *Lemonade Parade*. He has contributed to the feeling of hot, hazy summer days by using colours that are



### Friends of God

Wayne Brouwer

### Postcards from the edge (II)

"Some wandered in desert wastelands...; some sat in darkness...; some became fools through their rebellious ways...; others went out on the sea in ships..." (Ps. 107: 4, 10, 17, 23)

(...continued from last week)

#### Postcard #3: a picture of restoration (vss. 17-22)

Now the world changes again, as you take the third "postcard from the edge" into your hand. You're sucked into a hospital. It's the cancer ward. The light bulbs burn in their sockets but they can't seem to cut through the gloom of this place.

The man on that bed is dying. His mouth hangs open, his breathing is laboured. Fluid is filling his lungs and it gurgles deep inside him. His eyes roll back, tired in defeat.

Over there is a woman with open sores. The pus drains from dark patches of scabs and your hand gropes for your nose at the sick smell. The place is quiet with death, yet the air is full of noise: groaning and sighs, murmuring and cries, moaning and whimpering.

Suddenly you can't breathe! Claustrophobia strikes and you need to get out of this place! But before you turn away, you notice something else in the picture: the beds and cords and curtains seem to draw the outline of the Grim Reaper stalking this ward with a skeleton crew.

But on the distant wall there's a window. Curtains have been drawn to shut out the sun. But there's a slit where the light shines through. And then you see that the folds of the curtain reveal the grip of the hands that are tearing them apart! God is reaching into this room! God is taking over! Those on death row can't see it yet, but *you* know it!

And you know that hope is on the way!

#### Postcard #4: a picture of rescue (vss. 23-32)

And now you take the fourth picture postcard into your hands. Suddenly you're on the high seas. Mountains of water push toward the dark skies. Lightning flashes and even the waters tremble as the thunders roll.

Down in the trough between the waves a ship is foundering. The mast is gone and cargo barrels roll around like marbles in the hand of some unseen giant. Those on deck stagger like drunks; those below hover over pails and vomit.

In just a moment, two huge waves will clap together and the little boat will shatter like a shower of toothpicks. Nature has gone wild; she's out of control and these sailors are headed for Davy Jones' Locker.

You feel the salty sea spray stinging your eyes. But when you rub them you realize that it's only your tears of horror and empathy. You can't handle another disaster so you begin to turn away.

But as you move to drop the postcard you realize that the line of the horizon, stretching between sea and sky, is the underbelly of a bird! A giant Dove of Peace! And where the eye of the dove should be, the distant beacon of a lighthouse cuts the dark! And then you can almost see the lines of God's hand again, surrounding the ship, holding it together, lifting it out of the grave and pushing it toward harbour!

#### What kind of Psalm is this?

Four "postcards from the edge." Four times the psalmist tells the same story. Catastrophe strikes: a family is lost in the wilderness; a people loses hope in a prison camp; men and women die on sickbeds; sailors are tossed at sea.

In the middle of disaster a cry goes up to heaven: "Save us, Lord!" And then the hand of God reaches into the picture, and brings help, hope, healing and harbour. And the frame surrounding each portrait lights up with the joy of thanksgiving music.

But what's the point of it? Why is this Psalm in the Bible? We'll have to look into that further next week!

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